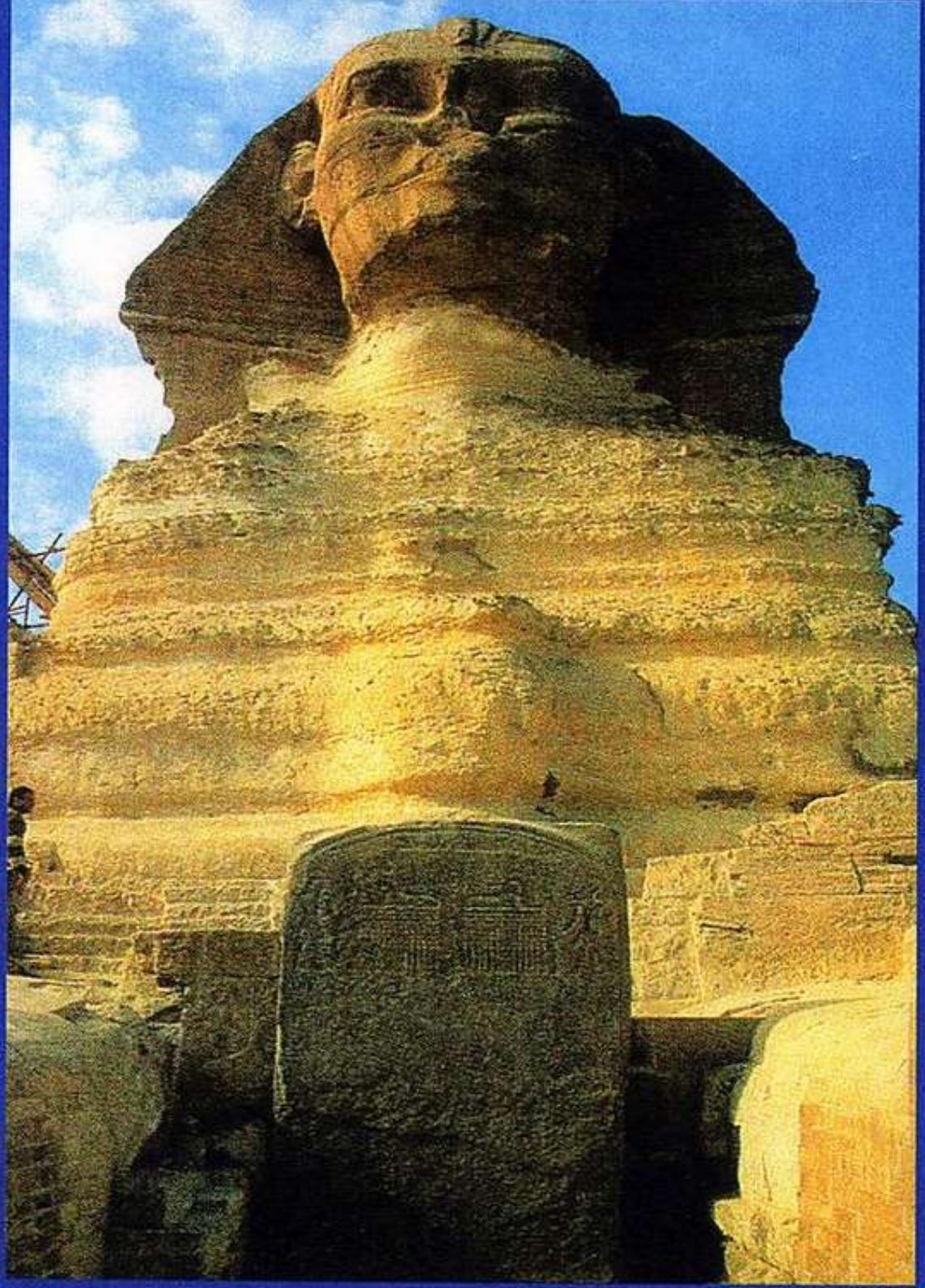


The Atlantean Hypothesis

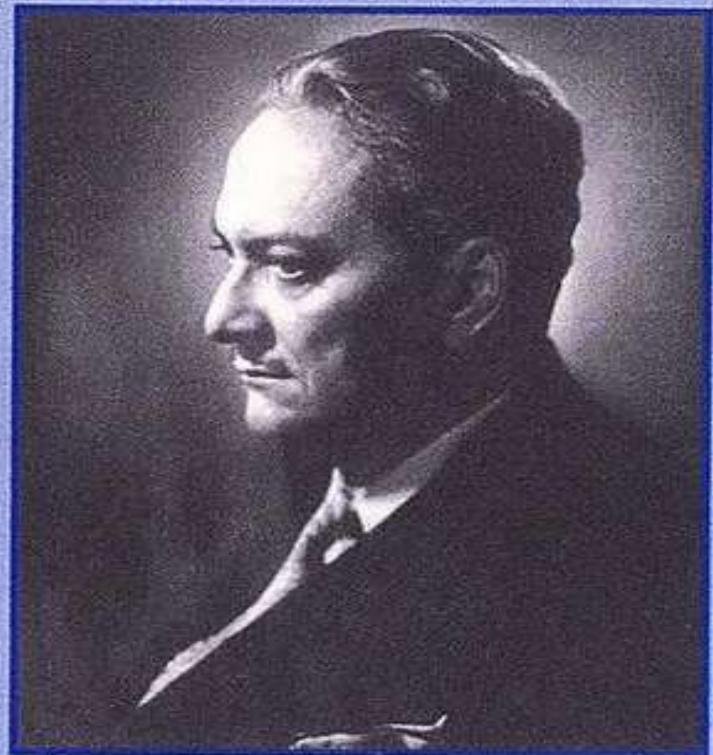
MANLY P. HALL



The Atlantean Hypothesis

Five Audio Seminars With

MANLY P. HALL



Manly P. Hall
March 18, 1901—August 29, 1990

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ISBN: 0-89314-012-0

Atlantean Records by Manly P. Hall, from
his *The Atlantean Hypothesis* lecture series. Transcribed to
digital text by Robert Hutwohl from the original audio
recording.

Atlantean Records in Greece and Egypt, by Manly P. Hall, from his *The Atlantean Hypothesis* lecture series. Transcribed to digital text by Robert Hutwohl from the original audio recording.¹

Part 1 of 5 lectures

Side A (1 hour) [Delivered June 4, 1958]

We would like to hope that the present series will advance two useful purposes. One is to contribute something to our historical and philosophical orientation in relation to ancient man. And the second, to unfold a more or less comprehensive method for approaching highly controversial issues. We know that the Atlantean hypothesis is held to be a simple inevitable fact by some, who are unfortunately in a position where they cannot too strongly sustain their positions. It is also held to be a myth by others who have inadequate means of supporting their negative point of view.

Thus actually, we are in the presence of a mystery story. A story which must be examined in the weight of such evidence as is available recognizing with Aristotle that rational evidence is acceptable in any learned group. In other words, the workings of the reasoning faculties can as truly and completely demonstrate a fact as so-called scientific method. Nearly all so-called scientific fact is either come from reasoning process or led to it. Therefore the facts apart from reason lose most of their utility. But reason, if trained, may achieve facts not demonstrable on the level of academic observation or experimentation. Thus we must try throughout this entire series to estimate our values, to gather such evidence as can be gathered to interpret it with a largeness of spirit which is consistent with good sense, thoughtfulness and thoroughness. We are not seeking to attain an easy believing. But also we are not interested in denying merely because others have denied or doubting because doubts are fashionable. What then, is our basic problem? This problem deals with the existence of a comparatively important culture group, anytime which we would generally regard as prehistoric. Perhaps better we should

¹ {Transcribed from an audio recording on Nov. 2021, with Notes by Robert Hutwohl. This current dictation is verbatim of "The Atlantean Hypothesis: Atlantean Records in Greece & Egypt," sides 1a, 1b of the first tape. Transcription may not be perfect as the recording was recorded under poor conditions. In all transcribed texts, usually in the endnotes, my comments are inserted within curly brackets { }. Relative time codes to the audio are marked with square brackets []. There were no notes by Mr. Hall, because it is an audio delivery. This transcription may be quoted in part but not entirely. Robert Hutwohl, ©2022}

say that this group stands in the dim dawn-light between prehistory and history.
[4:05]

The moment we begin to consider this period, we learn several important negative facts. The first is that in spite of our achievements in many branches of learning, we have not been especially successful in pushing back the boundaries of history. We divide the world now into two distinct groups or periods: one, historic and the other prehistorical. About prehistorical eras, in general, we have a fair knowledge. We know something of the primitive man; we have the Piltdown skull, the Neanderthal jaw and things of this kind, which tell us, that at a remote period the primitive ancestors of humanity lived upon this earth, struggled against the natural hazards of their times, fought monstrous animals and perished into limbo leaving but primary and rudimentary artifacts or remnants of their survival. By geology, we come to some knowledge. And by the further aid of ethnology and anthropology, we have a picture of the remote world. We also have a fair picture of the modern world, from the rise of the civilizations of Egypt and those which flourished in the valley of the Euphrates down to the present time. It is this strange, shadowy interval between the prehistoric world and the historical world that we know, that gives us the most baffling problem.

We are unable to trace the emergence of civilized man as we know him. We are also confronted with a curious circumstance that historical research sustains, mainly that for the most part history is the continuing record of the collapse of systems, of cultures. The decay of peoples, the decline of nations [7:00] and the disintegrations of empires. History is almost an unbroken record of things dying, fading away, falling into neglect and oblivion. Thus, our history of races is a history of decline and fall. Scattered around the earth are the prehistoric records and remnants of peoples called the “old people”.

These peoples, we have neither any clear way of envisioning, nor can we adequately reconstruct their mode of life. For the most part, the records of the remains of these people, are to be found in stone, carving or monuments. To such we must add the usual accumulation of the ancient rubbish pile: broken pots, ancient decorations, primitive implements and equally primitive ornamentations. Yet as we look around through these early shadowy remnants of things, we see flashes of considerable cultural insight. We do not know where this insight came from. But we observe a strange conglomeration of things extremely primitive and flashes of high genius. The artists who ornamented the interior of the caves of Spain with, and France, with their prehistoric drawings were not strictly speaking, amateurs. Today modern art is seeking to capture the vitality expressed in these ancient prehistoric paintings. The masters of old architecture who have left the ruins

of temples, shrines, cities and monumental statues and memorials in various parts of the world were not strictly savages. They possessed an unusual ingenuity. [9:46] They also revealed considerable mathematical, astronomical, scientific skill. Who were they? Where did they come from and where did they go? One would think that persons specializing in these fields would be so intrigued by this riddle that they would be impelled to examine it, to give it greater consideration. **This might well have been the case had it not been the scientific world rapidly developed a mass hypothesis. A grand strategy and was content to permit supposedly or obviously irreconcilable factors to remain comparatively unconsidered.**

It was much easier to ignore certain evidence than to change the grand concept which would not include it in a satisfactory manner.

I think the problem in Mexico is indicative of the general train of thought. Down in the civilizations that extend from central Mexico practically to Peru, uh there are several schools of archaeology that did a lot of work for many years. These schools can be roughly divided into three groups of thinkers. We will call them: the American, the German, and the Mexican. These three schools represent three degrees of caution and wherever we come in contact with these groups we have more or less the same experience. Not far from the city of Mexico are the famous Pyramids of the Sun and Moon at San Juan at Teotihuacan. These pyramids which most of you have seen at least reproduced in pictures, are monumental structures obviously planned, well executed, by a highly intelligent group of artisans and architects.

So we can assume that we meet three of these archaeologists standing at the foot of the Pyramid of the Sun. We turn to the American archaeologist and we say when were these pyramids built? And if he is a forthright man, he will say probably, we really do not know. But you must certainly have some opinion on the matter. Oh yes we have that. Where facts are few, opinions are numerous. Well, when do you think they were built? Well, I would think says the American archaeologist that they were probably built about the twelfth century A.D. [13:06] Perhaps the tenth. And if we really get very very optimistic and run into danger of strong criticism from headquarters we can suspect perhaps as early as the seventh or eighth century, but certainly they are post Christian in their monumental construction. But why do you say that? Well we say it because if was not until the rise of the Tarascan peoples and other groups in the great plateau of Mexico until they had reached a certain culture level they could not have produced these monuments. They have to be recent.

So you then turn to the Mexican archaeologist and you say, what is your opinion? And he will say, well we do not really know either, but from our researching and from our thought we suspect that these monuments are older than

the American school believes. We would like to suspect that these monuments might go back a thousand maybe two thousands years before the Christian era. And that they were built by peoples who preceded the historical group in the Valley of Mexico. This assumes of course the existence of a pre-Aztec culture in this area.

And according to the German viewpoint the existence of such a culture is intimated in the remaining records of the Nahuatl peoples. For they distinctly seem to imply that these monuments were ancient at the time when they first reached the great plateau of Mexico. So the German scientist is inclined to be a little more generous. Then you turn to the Mexican scientist, who is actually in a strange way in the best condition and position to understand the achievements of his own people. He has had his ear to the ground for a long time, is well aware of the legendary and lore that are definitely parts of the descent of our records in this region. [15:45] And with a typical Mexican shrug of the shoulders he will say we do not know when they were built, Señor. It is our opinion that perhaps they were built 8,000 years ago, 10,000 years ago, but we are convinced that they are far more ancient than has been suspected. **And that the only reason why the present fashion is to insist that they are recent is because our whole concept of culture is based upon the concept that man's more recent state indicates a superior attainment therefore that the man at the dawn of time could not have produced such monuments.** Our picture of him does not permit him to have such ingenuity and advancement but remember we have no picture of this man except the one we ourselves have invented, **so that we are really locked by our own invention.**

We have come to a conclusion and we are tried to make the facts fit into the conclusion. In other words we are reasoning from a conclusion and not toward one. This is generally speaking the attitude in nearly all parts of the world relating to ancient monuments. The modern materialistic school insisting upon everything being recent. The more conservative Teutonic mind being a little slower to arrive at such amend or finding and the native peoples, whether scholarly or unscholarly, remaining in the concept of an extraordinary antiquity to certain of their most famous monumental structures.

We do of course, in some cases, enjoy native records. Our present tendency however is to assume [18:00] that most natives are liars from the beginning, that either they have no knowledge of their own antiquity or have gone off into romancing and into myth and folklore to the degree that their records are not reliable.

Actually however, when we go back beyond a certain point we have only mythology, only legendary, and only lore. If we eliminate these completely, we simply have no contact at all with man prior to the pre-dynastic rise of Egypt. Thus

we can say that some of these buildings may be recent; some of them may be ancient. Explorations on the site of the great pyramid of Kukulkan at Chichen Itza, on the peninsula of Yucatán, now indicate one building under another and various estimates of from nine to fifteen structures inside of that one temple have already been advanced, indicating a sacred site rebuilt or overbuilt, many times, over a vast period of history.

Thus, by degrees, the need for a concept of a culture. A comparatively advanced culture appears over the horizon as we begin to seek reasonable or rationale explanations for familiar things.

So much for the physical level of our functioning. Now let us move to entirely different theater of consideration, a different area requiring penetration. [20:00] **We are completely confused as to the origin of language.** We have some rather skillful thoughts about it but still we are unable to explain a number of important things. We accept much, question little and hope for the best.

On another level equally important, we are without any adequate knowledge as to the origin of the sciences that we now consider basic. Who invented mathematics and when? This question would really probably prove disconcerting to the best historian of mathematics. We simply do not know. Wherever we find the person or the condition which seems to suggest origination we immediately strike a legend or immediately strike a statement of that person that his knowledge was derived from some other source. We cannot pin down the original of these different forms of learning. This is especially true when we turn from history to Stonehenge or to the great Druidic or pre-Druidic monuments in Brittany in France. Here, immense mazes. Tremendous architectural structures covering huge areas and arranged with considerable mathematical skill must certainly precede the periods in which we believed mathematics to be available to man. [21:55] We are therefore searching religiously, philosophically, scientifically, ethnologically, anthropologically, for the beginning of the human race. Not its physical beginning merely as creature but the beginning of its ascent from savagery or a primitive state to the levels or to the platforms which can come within investigation by available instruments. Where then can we turn? Probably the only way we can turn is in that in which most have turned, who have sought to penetrate the almost intentional wall of oblivion that has been built up by opinion, attitude and prejudice between us and the origin of our own culture. [23:00] Men like Byron [Khun] de Prorok, seeking vestiges of ancient foundations off the coast of Europe. Men like Leo Frobenius, seeking the solution of the mystery of Africa. These men instinctively associate their problem with a prehistorical Empire or a prehistorical diffusion of high culture

and have found it convenient to accept the general term Atlantean, to suggest that culture in the light of the celebrated account left by Plato.

So let us think for a moment about Plato's record as we are to deal first, in the first evening, with the Greek and Egyptian foundation of the Atlantic fable.

We have every reason to believe that the discussion of the Atlantic island contained in the writings of Plato arose from the maturity of these years and has been preserved for us in the collected works of one of the greatest minds and the most admired intellects humanity has produced. It would be difficult indeed to assume that the author of the *Statesman* and the *Republic*, the man whose mind so accurately and astutely estimated nearly every social and human problem, could have nearly been fictionalizing [25:00] or have been himself easily deceived by some legend or lore.

The actual story of Atlantis as recorded by Plato came to him from one of his disciples, a young man descended from the old Athenian lawgiver, Solon. Solon, who flourished about the sixth century BC, was one of the seven wise-men of Greece. And, it is very important to realize at this time, that Solon is not included among philosophers, nor is he considered a mystic. He is not regarded as a scientist and he was certainly not a theologian. Solon was exactly what our modern semantic association with the word, Solon, would indicate. He was a statesman.

As a statesman, he was bound to the political and physical problems of his country. His primary contribution to Athenian life was a solution to the problem of the mortgage stones which were heaped up on the corners of land to indicate various easements and various financial liens upon the properties. As during the course of centuries these properties changed hands and were mortgaged and remortgaged, a situation of considerable complication arose. The heaps of mortgage stones became so large there was no land left to till. So Solon had to fight with the problem of the ancestral and historical indebtedness of the Greek peoples. He solved this rather neatly and also is remembered as the man who liberated the Grecians from the unhappy and difficult law permitting the imprisonment for debt. It was not until the Middle Ages in Europe that this law was revived. And we are happy to say that it is now gone. If it was not gone today there would be no one out of jail.

Now, Solon visited Egypt because of the general respect of the Grecians for the political and diplomatic skill of the Egyptian rulers. Egypt was a theocracy uniting in the person, of the Pharaoh, both priest and king. Egypt was also deeply versed in ancient laws and had a very skillfully developed system of legislation and jurisprudence. [28:04] Solon went there not in order to discover lost continents, but to find out some way to remove the mortgage stones.

It was during this trip that the Priests of Saïs² communicated to him the legend of the lost Atlantis. Solon was profoundly affected by the story which he undoubtably received as an historical fact. He was shown a pillar of mysterious metal which was said by these priests to have been erected prior to the destruction of Atlantis and to have carved upon its face in hieroglyphics, the story of the great catastrophe.

Solon, hasting back to Greece became involved in the proper administration of his states-craft problems. Being a man of advanced years, he tells us that he was unable to advance and philosophize the story of Atlantis. He therefore left it as he had received it, in record only passing it on to his descendants, and one of these descendants finally brought it to the attention of Plato. The record also has some dating. Solon, as we say, flourished about 600 BC and according to the ancient story the Atlantic invasion of the Greek states occurred about 9,000 years before the birth of Solon. This would put it somewhat in the neighborhood of 11,500 years ago. [29:52]

This kind of dating brings us into an arena of timing in which modern man has almost no records. A period in which however it is inconceivable to him that a great culture could have flourished.

Remember this culture was important in the term Greeks and Egyptians therefore we have every reason to assume that whatever this Atlantean culture was, it was not like ours but it had a parallel would have been more like that of those ancient nations up for five or six thousand years ago with which we have some historical acquaintance. According to the Egyptians, the Atlanteans attempted the conquest of Europe.³ And in the course of this conquest they moved apparently without opposition until they reached the Greek area and here they had their first serious adversary. During the wars and struggles which ensued, the Atlantic continent sank, leaving the Army's that had reached Europe and undoubtably have permeated a large part of the European area without a homeland without any place to return. Also undoubtedly at that time, this disaster was far less significant than it would've been in terms of a modern military expedition, even four thousand years ago and certainly five or six. [31:55] Armies did not move as bodies of military people. They moved as migrations of total social groups. The army or the leader,

² {Particularly: Sonchis of Saïs or the Saïte (Greek: Σῶγχις ὁ Σαΐτης, Sônkhis o Saïtēs; flourished 594 BC) Plutarch mentions the Egyptian priest whom Solon met: Bernadotte Perrin (trans.) *Plutarch's Lives, Volume I Theseus and Romulus. Lycurgus and Numa. Solon and Publicola* (Loeb Classical Library No. 46) (Cambridge, Massachusetts, Harvard University Press, 1947), 477; See also Chapter 10: Plutarch *Moralia* vol. V. Isis and Osiris. The E at Delphi. The Oracles at Delphi No Longer Given in Verse. *The Obsolescence of Oracles*. Frank Cole Babbitt, Cambridge, Massachusetts, Harvard University Press, 1999.}

³ {At other places in this document, see C. W. Leadbeater's and others comments in support of Mr. Hall's comments.}

leading an expedition into a remote area carried with him all the worldly goods, his family, his livestock, everything necessary for his survival.

It is quite likely that in many of those older campaigns the original members of the expedition, even had they been spared or were they spared in war, they would never return home. It would be their great-grandchildren who might return, if any, because there was almost no contact between these migrant armies and the land from which they originated. They might well settle in some new region and never go back, becoming the nucleus of a new culture group.

So it is also likely that the Atlantean armies, were gravely perturbed by the destruction of their homeland. They may have already been away from it, a 100, 200 years, with little memory by descent of the original area and that memory already highly dramatized and romanticized. Plato, on the Egyptians, both, failed to tell us what happened to the migrant armies of the Atlantean expeditionary forces. Obviously, they could not go home. They seem to disappear and they disappeared a time thousands of years before the Trojan War. Some had advanced the possibility that these Atlantean migrants finally come into historical memory as the Egyptian people. That perhaps the Egyptians were these Atlanteans. That they gradually took over this area bringing with them the cultural background of previous achievement. This might explain why we have no clear evidence of the origin of the arts and sciences in Egypt. Why it also happens that the earliest Egyptian records indicate a people highly advanced: Culturally, scientifically, philosophically and religiously. We do not know where these people came from. Nor do we know where the Atlanteans went. [34:54]

On the same ground we have comparatively little knowledge of a primitive state of Europe. We have some. We can envision the Europe of the Goths, the Vandals, but far deeper than these records are the ancient cultural institutions of the Druids. And of the various bardic orders that were behind the common ways of things. The Druids were a very learned people as Caesar testifies. Where did they derive their learning? It is been common to assume that they have some connection with Asia. How? Where? When? None of these questions are adequately answered.

Solon, in his legend, or the story which he received, therefore gives an almost starkly simple report. That at a certain time, these invasions took place, he does not dramatize them in his own story in any way whatever. Nor does he imply that the Egyptians, a rather factual people dramatized the story. They presented it to him as a simple historical account. But, unfortunately did not give him the details which might have clarified the whole issue. Later, when the descendant to Solon provided the material for the famous dialogue, the *Critias* of Plato, we find the master of

philosophy moving in upon the fable. Plato gives us an account far more explicit than that of Solon. With much greater detail and with much more glamour. Where did Plato secure the material for this embellishment? No one knows.⁴ This embellishment however, follows in itself, a kind of pattern. It follows the pattern of Greek mythology. [37:31] It assumes therefore, that when the twelve deities divided the earth, that the seas and the great oceans were assigned to the deity Poseidon and that from him and from his descendants came the mysterious empire of Poseidonis.

Thus, Plato, borrowing again from mythology, declares that Atlas, the man who carried the world on his shoulders, was an ancient Atlantean king. And he further, Plato further, points out the tremendously vital code of laws, given by Poseidon to his people and to his children, the laws which became the basis of the great legislative system of the Atlantean state. These laws, incidentally, are practically identical with those set forth in the basic code of the great Babylonian Chaldean system, the Code of Hammurabi.

Thus, we have Plato implying that a great culture, a powerful religion, important mysteries or secret religious institutions, originated in this great Atlantean nation. Plato then explains to us something that, can it be demonstrated, would be of the greatest importance. He speaks strongly of the maritime achievements of the Atlantean peoples. The great City of the Golden Gates, on the island of Atlantis, was actually a vast harbor and into this harbor came the shipping of the Atlanteans who were a great mercantile people. Their boats and galleys and crafts went throughout the world, merchandising, bartering, exchanging, trading. Plato does not specifically state colonizing. But let us move it there, for a moment, and consider what might be implied. [40:00]

A factual story, however, gives us some help.

We know that the Chaldeans at a competitively early period, sailed along the coasts of Western Europe, reaching as far as Britain and the Scandinavian countries to engage in the merchandising of tin and we know that wherever these ancient expeditions came and visited they left not only the immediate objects of barter but a cultural impact upon the peoples that they visited. In other words, wherever the Chaldeans bartered they left something of their philosophy and their culture, further testified to by the experiences of Caesar in interrogating the wise people of Gaul

⁴ {We know Plato was an Initiate. Initiates certainly had access to knowledge beyond the scope of the common philosophers during his day (although many philosophers WERE initiates), though there were a great number of Initiates among the people during the days prior to the appearance of radical sects of Christianity and Judaism which ruled the day and brought down school under which Hypatia and her predecessors taught at the Great Library at Alexander, Egypt. But there were certain matters of knowledge which Initiates were pledged to withhold, just as candidates of the Eleusinian Mysteries were also vowed to withhold what they knew, however, using veiled knowledge and allegories were sometimes allowed in their expressions and writings, Initiates were able to express much. All this was training as to whether they could serve unselfishly for humanity and learn reticence with the eventual culmination to Adeptship.}

and Brittany. Thus, the migration of a great mercantile project traveling into very far areas, would certainly imply the establishment of trading centers, trading posts, outposts of one kind or another and even permanent settlements. The trader is always the same and along the roots of his journey he leaves indelible impressions of his vices, his virtues and his achievements. This brings us to another important situation.

Is Plato romanticizing? Was it possible for an Atlantean merchant fleet to travel any extraordinary distance? Two questions then present themselves. What was the general geographical state of the Atlantic area at this time? Assuming that the central mountains of the Atlantean continent island which may have been nearly as large as Australia? Perhaps this area was connected with islands. [42:34] Or other smaller un-submerged scattered fragments of land, so that contact between Europe and America, by means of this continent and islands might not have been a great challenge to navigation.

The Seminole Indians in Florida have record of a land bridge that once extended all the way from America to Europe. While we may want to think the Seminoles are not the world's outstanding historians and there is some ground for this opinion, on the other hand the Seminoles like most primitive people have no reason to misrepresent. It is meaningless to them, there is nothing to be gained, no purpose whatever, because they are not solving any problem or they were in need of no hypothesis. They were only telling the story of their people. They were preserving the record of some migration of their own ancestors, which they regarded as worth preserving.

Another point in this situation is what would be the probabilities of navigation by primitive instruments such as: Old galleys, sailing boats or even canoes. There are at the present time in the Polynesian islands, huge canoes which have cruising range of over 2,000 miles. This therefore tells us that long journeys were not impossible. We know that these canoes are really in skillful hands, far more practical and serviceable and efficient than the tiny ships with which Columbus crossed the ocean. That the ancients had the possibility of ships equal to or better than those of Columbus, we have no reason to doubt. The Egyptians, during the dynasties of the Ptolemies had a great galley of state in which they entertained distinguished guests. Which had not only sails but three banks of oars, two swimming pools and a grove of live fruit trees on the deck. We are not informed as to just how seaworthy the ship was, but at the same time the ideas of large vessels certainly goes back much earlier than the rise of the hamburger American line. [45:27] Also it was not important that such journeys be rapid or immediate because these people were not leaving relatives at home that they wish to get back to by the

holidays. When they left they probably never expected to return, so they took their relatives with them. The Japanese are convinced that exploration from their shores, as early as the twelfth century reached by degrees as far south as Lima in Peru. And we know that on certain currents, it is very certain the Chinese reached the coast of California at least 600 BC.

Therefore, empirically, we cannot say that a considerable mercantile could not have existed, especially if the distances to be traveled were greatly reduced by a large land area in the midst of what is now the ocean. Perhaps there was no area that would have required any unusual means of travel, even as we can follow Aleutian Islands and things of that nature and make a reasonably safe trip from the Western Hemisphere to Asia.

These considerations then, do not tell us that Plato would have been romancing unduly. He was aware of the strength of the then existing Greek fleet. He also knew of the existing Egyptian Navy and what it had accomplished and what it could accomplish. He knew that people far less skillful and less strategically placed had also conquered a smaller sea of their own, the Mediterranean. All these things were matters of degrees not involving any major policy change.

Let us assume then for a moment, that in the course of their mercantile activity, trading and bartering for some reason. Plato does not tell us what they were seeking to merchandise. Perhaps like many powerful nations they had built up a great level of luxury in their own culture and that their people and their nation, which probably numbered some 60 million at its height, was a tremendous market for rare and remarkable goods from strange places and even as the Assyrians are known to have brought foods, spices, and fine fabrics seven and eight thousand miles for their luxury use. We do not know that it could not be that the Atlanteans who wished to trade in these materials for their own enjoyment or for the raising of their own cultural level. But almost certainly some kind of colonization had to accompany a large expanding program of mercantile. We have in the more recent times of our own world the same situation arising. The expanding power of the British Empire in the seventeenth and eighteenth centuries resulted in a vast colonization program. The establishment of such groups as the Virginia Company, the Hudson's Bay Company, the East India Company and others for the purpose of distributing these various wares which could be gathered from other countries. The gathering of the material in these other companies required central storage areas such as the treaty ports that were set up along the coast of China, in the closing years of the last century. Such programs must have carried with them cultural infusion.

[50:00] Every colonizing program in the last thousand years has spiritually, morally, intellectually and culturally affected all peoples involved in this colonization. And in spite of the fact that only selfishness may have dominated the original program, these colonizing plans have always finally resulted in the raising of native levels and have opened the way for the future independence of these once colonized and dominated groups.

We have no reason therefore to assume that Plato was mad or completely impractical. If he tells us something which we have seen repeated a hundred times since, and have seen repeated by peoples of a much more complicated nature and with situations that might have suggested other means of handling, but we have still followed the old traditional ways.

If then, it is conceivable that this Atlantic center did have a broad area which like the spokes of a wheel, moving outward from the central hub finally, diverged to an incredible rim area. We have one possible answer to the question of how almost completely isolated peoples among whom there is no historical record of contact, and who have been separated by what appeared to be impassable intervals of mountains, land, or water, could have at approximately the same time been enriched by certain basic additions to their ways of life. In thinking of this, let us turn to some of these peoples.

Even the Greeks do not or did not believe that they originated their own culture. They said that their culture came to them by a mysterious person from a distant place. **If you go into the Polynesians, if you go into the Northwest American Indians or the Southwest Indians or the old Iroquois league, or the Plains Indians. If you go to the Eskimos' sculpture, or to China, Japan, India, Persia, Syria, Assyria, Egypt, there is not one of these culture groups that will take the responsibility for having originated its own culture.** This is important. While we have only myths to work with, that is true, everyone of these groups of myths tell essentially the same origin story. That the peoples came from elsewhere. That they came with leaders who had led them from some previous location. That these leaders were responsible for the establishment of higher orders of culture in primitive areas. Thus, the natural or aboriginal peoples of these areas all insist that their cultures began with the advent of divine beings who came from remote places, from a long distance, from other lands. These remote beings did not resemble the people to whom they came. [54:00] They wore a different clothing, they spoke a different language. But in each case they brought ideas and from these ideas the cultures of these local groups derive their impulse and their inspiration.

Now when you find this scattered throughout the earth, and you find almost identical cultures developing around these myths, so that Max Müller, the great

German Orientalist, was actually correct when he said that there was never false religion unless a child is a false man. That all these people came to the same basic ideas. And that as cultures developed they developed around identical institutions. The astronomy of India, although we do not know where it came from, is not essentially different from the astronomy of Egypt. Nor is it different from that of China. Nor of that of Greece. And European astronomy is indebted to this entire background. Even in languages identical words are to be found.

[? an explorer @ 55:26] exploring both Egypt and the western hemisphere made a list of hundreds of Maya words. He knew the language which were identical with Egyptian words of same meaning and also he made many drawings of glyphs which show that the Egyptian words and glyphs for certain objects were identical with those words and glyphs assigned to them in the Western Hemisphere.

The only answer to this is that there was a migration of ideas and Plato's hypothesis seems to provide us with an adequate explanation for this migration of ideas. Furthermore, we find no evidence among other peoples of any mass migrational efforts. There is no other people known on the earth today, in the mythology of which we find any clearly defined statement that that people was responsible for a powerful inflection of world culture. In other words, the Greeks do not say that they educated the Western Hemisphere. The Egyptians do not say that they ever had anything to do with China. India does not claim that it is responsible for central American civilization. Nor can the central American civilization, dear old Dr. Le Plongeon to the contrary nevertheless, actually claim that it was responsible for the rise of Syria, Palestine, the near East and the Emirs of Afghanistan. No existing people meets the need of the problem at hand. Nor does any existing people claim to ever have fulfilled that need. And though their myths may be many, this type of mythology is not to be found. But the mythology that someone else came to them is universally present.

[57:54] One of the difficulties of course that we confront in all of these situations, is the comparatively recent rise of a trustworthy chronological system. We have a reasonable system in China by which we can push back dates two or three thousand years before the Christian era, but after that we are dissipated in mythology again. We can integrate the concept of Egyptian dating perhaps six to seven thousand years. In India we are not quite so fortunate as far as chronological material is concerned. The Maya chronological system which is perhaps one of the most perfect in the world, has only a comparatively recent history in the Western hemisphere and their own system of chronology implies definitely that it was set up elsewhere long before. We do not have any trustworthy system of dating. We cannot raise the question therefore what were these people doing 10,000 years ago. We

have no chronology to assist us to differentiate these periods. In fact, we could not stop them within several thousands of years. Thus, we have only legendary. We have only the concept of the long, long ago. We are back to the most illusive of all dates: "once upon a time," where every legend fairy story and fragment of folklore has its beginning. This "once upon a time" however, has one interesting demonstrable element. This "once upon a time," is related to area and we are able to gather to some degree a picture of timing from location. [End of side A]

Side B (54 minutes) [Delivered June 4, 1958]

We are not even able to fall back upon the trusty old tree rings because we don't know which trees were there at the moment.⁵ We have no way of actually clearing this situation, we have only the broad picture many peoples, to whom things happened, "once upon a time". We do know however that this "once upon a time" was already in vogue and well used, being accepted as ancient lore as early as seven thousand years ago. We know that the ancient peoples of the Valley of the Euphrates and of Egypt referred to ancient times in their earliest recorded works. So the historians and the storytellers of the old dynasties were using "once upon a time" just as we are. And this must imply that the term originates prior to the rise of these historical states as we know them.

If then we shall assume some of these things, we must turn back now and try to appraise our Atlantean, what manner of man was this? Who was he? What kind of a person? Is it true that great scientists and philosophers and scholars flourished in this empire of the Golden Gates, 50, 25 thousand years ago? Did some strange catastrophe wipe out the first spaceships, airplanes? Were these people great scientists? Are we merely struggling to regain what they once knew? It's all very dramatic, very interesting and very difficult. Actually, we have to develop our premises very largely from the only record that we have in the near Eastern area, the Mediterranean area, and that is Plato. He tells us that they had great laws, good laws. He tells us that they built a great temple to the deity, Poseidon, and that in this Temple was a magnificent statue of the deity. That these people worked precious metals, that they were able to plate the walls of their city with orichalcum {aurichalcum = some type of alloy, unknown}, a mysterious metal of the greatest hardness, like the plates or scales of a suit of armor. These people had armor, spears, bow and arrow or at least some similar weapon. They were able to make war and

⁵ {Mr. Hall is referring to the requirements of the science of Dendrochronology, which requires a known reference point before subsequent interpolations can be made. This is a very exact science which has been able to accurately date back thousands of years and is actually more accurate and reliable than radiocarbon dating.}

they were sufficiently aggressive so that it was not until the Athenians rose against them that they met any of the resistance in their migration. They domesticated the horse, which was sacred to the god who was the ruler of their land. They possessed the knowledge of the tilling of the soil and from the description of their harbors, their earthworks, their ships, their laws, their ancient hierarchical orders, the descent of their rulers, their princely and priestly families, their knowledge of medicine, law and science. From all these fragments put together we must have been in the presence of a reasonably advanced type of person. Now this does not mean by any circumstance that we must regard the Atlantean as a miracle or a wonder of wonders. All we need to do is to see him standing in the background of the ancient world standing against the background of the great dynasties of Babylonia and Egypt. Standing perhaps almost like some vast pre-Egyptian in the midst of the city which he had built, the city of great monuments and pyramids. A wonderful city, on a wonderful land, fertile, which he was able to cultivate, where he had learned to gather the fruits of the fields and to sow the grain. He had gained much knowledge. It would be almost inconceivable that the gods of the islands would have written tablets inscribing them with their instructions and this Plato had simply tosses in, had not the people had a written language. [5:30] Nor would he likely to refer to these achievements had they no histories or historical records.

So we must assume that perhaps as in the case of Egypt or Greece that some at least of the Atlanteans were literate, that they possessed a written language and could preserve history, that they could also preserve chronology and that perhaps they are some almost hypothetical Mayan, a learned person such as those met by Cortez when he arrived in the Western world and beheld for the first time the Venice of America. The city of floating ships and islands ruled over by the wise and colorful Montezuma.

Now how do we gain any further knowledge of this? We gain it again by going to the myths of these circumference peoples. The mysterious beings who came to them in the dawn of time. Responsible for their advancement and their knowledge are always attributed as possessing such attributes as we have listed. In other words, they were persons wearing armor, apparently a kind of chain or scale armor which caused them to resemble fishes. That these people also came in boats, that they could navigate. And that when they reached the land, they brought with them in every instance, a culture level higher than that of the people to whom they came. The picture is therefore, that at least in the area under consideration, this colonizing was into primitive regions, as was the case of the 18th and 19th century, in many cases. And that these various merchants or maritime adventurers actually developed primitive peoples and secured from them valuable commodities. In

exchange, they left the inevitable record of their presence. Perhaps they sent missionaries, perhaps they established permanent colonies. These things, we cannot know with certainty.

Now, if this was occurring, ten, twelve, fourteen thousand years ago, twenty-thousand perhaps, what was the state of the rest of the world? What was the state of the rest of the world when Great Britain produced its colonial empire? It was not a world of Great Britain and savagery. It was a world of several great cultures, and a world in which by its own peculiar nature and skill, Great Britain was able to create this vast mercantile commonwealth. Now, it is not all necessary that at the time of the Atlanteans, no other civilized people existed. There is much to indicate that great migrations moving from northern Asia, were also to be considered as important for the beginning of the great Arya migration which was to finally take the place of the Atlantean world and to dominate the culture which we now know was certainly underway, moving into the theater of world affairs, down through the valley of the Indus and the great Indogangetic plain of India. It is quite probable like likewise that the migrations of this Atlantean area might have carefully avoided large and powerful nations that also had existence. It may never have reached them, having been limited largely to the great Atlantic area or it may have reached them and fraternized with them. We have no record that it warred with them.

[9:58] Plato would imply from his account that there was no such thing as war as we know it until it was developed by the Atlanteans, that they were the first mortals to engage in war. If such is the case perhaps they were the first whose ambitions perhaps towards world dominion brought them into conflict with the ambitions of others or brought down upon them the resentments of exploited groups or pillaged culture systems. However we may wish to view this, Plato then moves into a moral ethical consideration in which he points out that the destruction of Atlantis was due to the disobedience of the princes and their peoples, who departed from the laws which have been given to them by their divine father, the god of the seas. [10:57] And as retribution for these errors, terrible catastrophes descended upon them and they were destroyed.

Plato's account ends at this point. No one knows why. It is possible that Solon's account also so ends, or that Plato, concerned with other essays, neglected this one or perhaps purposely he intended it to go no further.

In any event, we have the powerful concept of such a cultural center. This causes us then to begin to patch together the framework and remnants of the old cultures of the world in an effort to discover, if we can, such common material as could well have been derived from a single source. We have considerable such material available to us. For example, one of the earliest accounts, relating to this

arriving out of the sea of the stranger on his ship or out upon his raft of serpents, is that related to Dagon, the Babylonian Chaldean culture hero. Dagon or Oannes, the man who came out of the sea, with the head of a human being and the body of a fish, might well represent our mysterious Atlantean merchant or navigator. That he came out of the sea means merely that he came over the horizon. That he was riding upon a Dragon means only that he came upon a ship. The messengers of Montezuma thought that Cortez had arrived on a dragon and declared that they had seen it from the shore. So we can pretty well consider what this means. Perhaps Dragon carving on the bow of a boat. Perhaps merely the sail or many oars resembling many links who lead a very many primitive people to believe that a sea monster had risen before them.

In any event, what was the first thing that this sea-man taught to the people in the Valley of the Euphrates. The first thing that he is said to have given them was good government. Good government, meaning, social organization. He taught them the importance of cooperation. Of the building of tribal or national consciousness. Of giving them community life. Of having them settle to become the dwellers in towns and villages, to end their ancient wanderings. He also taught them to cook their food, which previously they had eaten raw. He taught them that it was not necessary merely to fish for their food with a bone hook. He taught them how to snare and capture animals. He taught them how to weave cloth. These are things that are particularly related to these cultured deities. To till the soil, to gather together medicinal herbs, to treat various kinds of sickness, to organize a calendar for the historical and chronological preservation of their dates. And also a written language in which they could preserve records. [15:00] Furthermore, he taught them to build by laws of architecture, and in several cases he is accredited with having given them music. He is certainly associated with basic arts and sciences and crafts. And before the completion of his mysterious sojourn with them, he had given them the momentum, the impetus, to achieve to a new level of social greatness.

Now, in several instances we observe thinly veiled what may be the realistic answer to the problem. Namely, that this same man taught them to gather together various plants. Taught them to mind the earth. Taught them to catch birds for beautiful plumage and also to raise special fruits and harvest, leading to their prosperity. This implies that this visitor was setting up a proper situation for an exchange of goods. In other words, he was helping these people to develop skills, presumably with the idea that after they have produced these goods, he would take it and merchandise it for them.

Furthermore, there is evidence that this stranger left artifacts behind him. He left things that had belonged to his people. These became sacred relics, regarded

with the most profound veneration. Now, as we begin to analyze this stranger who came from the sea, we almost inevitably come to the conclusion that he could not have been one but many. And this is again sustained by the records. For the records in Chaldea alone seem to point to at least five persons, concealed under the identity of Dagon, or Oannes the Fish-man. These persons visited the area at widely different periods, but had similar missions and identical contributions to make and gradually in prehistory these personalities were either considered as one person with a phenomenal length of life or as re-embodiments or returns of this one person on a religious level as avatars or re-embodiments. So we look this over with a rather critical thought in mind. We seem to observe a great deal of solid common sense. We have someone coming at that time to a people, establishing perhaps, as in the case of Mexico, where it is said Quetzalcoatl brought with him a retinue of persons of his own kind and established a kind of court or community. In some instances the emphasis is upon religious matters. But always it is upon advancement and in every instance the same second act takes place. The strangers departed, in due course, usually having appointed a successor or someone from among the people to carry on the program that had been started. In each case the strangers promised to return and in no case did they return.

This is I think also important. Always the stranger said he would come back. Always he warned the people to keep the rules or laws because he would come back and find out whether they had or not. Also this stranger emphasized the need for honesty and for integrity and for dedication. And he warned the people not to abuse the knowledge which he had given them, stating that if they did abuse this knowledge they would destroy themselves. So it [? unintelligible] of one kind or another this mythological ancestor, this psychological forebear, vanished back into the sea again. [20:00] He always went out by the same mysterious road of water by which he had come. His ship or his dragon seemed to have vanished under the ocean. And he was never seen again. And his people waited for him and they kept his rules, sometimes for centuries and thousands of years and many even in the world today, whether we realize it or not are still keeping those ancient rules and still waiting for the return of the hero, who came out of the sea.

When you find this maybe in forty or fifty scattered cultural groups it has to have a meaning. There has to be something under it. We can say psychologically that perhaps that it originates within man. This can be advanced and sustained with some logic, but it does not explain the lack of certain growth factors. These primitive people say and demonstrate by their later action, yesterday we were savages, then this man came and immediately we were no longer savages. Within fifty years, within twenty years, within one hundred years at most, these primitive

peoples began to record their history, they changed their grass huts into grand buildings. Sciences, arts, and crafts burst into boom. Here they are, yesterday they were not. And they tell us that the reason why this change was so rapid was because this knowledge was given to them. It was not evolved the slow difficult way requiring thousands of years of gradual cultivation. This was given to them as a kind of birthright, a heritage, and they took it upon themselves in a very short time, gained astonishing proficiency. Consider the modern situation, as a result of the entrance of higher culture groups into primitive areas. Many backward areas of our earth have been completely transformed in a hundred and fifty years. We know this is happening. And we know that within the next fifty years, many new states and nations, that two hundred years ago were savages will be set as civilized human beings at the tables of our conferences. [22:49]

Thus, rapidly does this contact bring with it the change in the state of things. This may also explain why, under the tremendous impulse, of this almost divine mystery, for with ancient peoples everything that can not be understood is sacred. Under the impulse of this hero and the legends rising around him, small groups of persons became the custodians of the deeper phases of his laws. The knowledge that he could not or would not wish to have forgotten was communicated to the old ones, the priests. They apparently were among his earliest converts, the local native Wise-men. He formed them into schools, into a kind of group of elders, perhaps his form of a privy Council, or of a legislative body to surround him and protect him and advance his projects. When he was gone, these legislators he had trained became the keepers of his wisdom. They are the ones that then proceeded to initiate young people into this body as time went on so that the secrets could not be lost. In some cases the secrets were lost. Some cultures become totally extinct and we have no remnant or record of them as surviving. In the stronger and more healthy groups however, there was the survival and this survival means, that in a reasonably short length of time, these people's emerged almost simultaneously or very closely allied in time sequences. And that suddenly, the curtain of history rolls up and we see history. And we see it coming into our understanding, but behind this history is nothing but secrets. Ancient institutions dedicated to the gods, to the sciences, to the arts and to the religions. Each of these gods part of a strange order of beings. Now let us remind ourselves of one other thing, that even in the times of Plato and Thales and the other great Greek thinkers, there was a hypothesis strongly held that the gods had originally been mortals. [25:43]

Also among the Egyptians, Plutarch tells us that the great gods of Egypt were antediluvian kings who had been deified after death. Though this has more or less disappeared from our thinking, but perhaps it also has a bearing upon this

present consideration. We do not mean to imply that all religion rises merely from prehistoric history. We do mean to imply however, that between man as a worshiping being, worshiping the great creative principles of life and man in his present complicated theological structure, there is an interval of interpretation of impersonation, of personification, by means of which hierarchies or pantheons of divinities have arisen in nearly all parts of the world. These divinities, in most instances like the Olympian gods, the òss of Scandinavia, or the great Egyptian gods of Philae and Luxor. These deities have their stories, they have histories, they have legends about them, they have their persecutions and their problems, their fortunes and their misfortunes. They were sometimes victorious and sometimes defeated, and they were subject to most of the moods that mortals can understand.

[27:21] The Egyptians and Greeks believed that these secondary orders of deities might very well have been originally human beings. Living in a remote time and with unique achievements by means of which they became the patrons and were recognized as divine by lessor peoples to whom they brought culture and enlightenment. This would again fit into our hypothesis. If, for example, there was a cultured people, a highly civilized people, that took some kind of a paternal interest in the then wandering nomadic tribes that are now the nations of the world. If such cultivated persons existed, we have no record of them whatever **except in that mysterious account of the time when the gods walked the earth**, prior to the rise of the ordinary human way of life.⁶ Every people have this account.

The account, that “once upon a time” the gods were among them, talked with them, worked with them, gave them their privileges, established their priesthood, set up their monarchies, so that ancient peoples all believed themselves to have been descendants of deities. And even the Emperor of Japan believes that his dynasty goes back to the goddess, Amaterasu-ōmikami, the goddess of the sun. A divine being from whom a human dynasty proceeded. Everywhere it is the same. Ancient rulers govern by the divine right of Kings. This divine right was by descent from the heavenly Kings that preceded the human rulers. This thinking could take considerable interpretation, for it could well be that behind the history this dim band that we cannot penetrate, is the band of these ancient gods. Now let us appropriate a scientific, philosophical, psychological thought. Supposing we assume, that six or seven thousand years ago, primitive men, having obtained however a major culture, began to contemplate their own origin. Suppose for example, that the Eskimo or

⁶ {R.H.—I want to note Mr. Hall is reflecting on the Ancient Wisdom teaching that these now gods or Masters of Wisdom, Who were one normal human beings and having themselves taught by their previous Adepts and Masters, were not aliens from other planets (except in the special case of the Kumāras and others to assist with the evolution of humanity), an idea which is promulgated by the ignorant across the internet and various books. People who have nothing better to do than to promote ideas opposed the Ancient Wisdom or Theosophy and lure others into buying their books or superficiality.}

some of the totem Indians have a long history and were going back to try to develop a concept of where they came from, and who these great gods were, from whom they were descended. [30:34]

If they could go back to the earliest forms of their legends, there is one important thing that we must bear in mind. It is very difficult for any people or even an individual, to imagine clearly a state superior to himself. Unless he is in the presence of example. It is quite possible for a primitive man of today, having seen a civilized man to imagine him. But if the primitive man had never seen a civilized man, and knew of no other kind of creature but himself, it is very doubtful if he could have imagined a group of ancestors or predecessors so blindly superior to himself, he would not have known how to describe them or what to call them. He could not have imagined the origin of his plan being any different from the world that he knew. Yet our primitive forebears, arising from a primitive state, all had a clear concept of the existence in the world prior to their time, of a culture system supremely advanced beyond their own. Thus the Greeks, at their very dawn, contemplating upon the gods of the great hyperborean range, or the gods who had abode north of the winds, saw Olympus as a magnificent assembly not only of rather human gods but also of great attainments, of great skill, and of supreme authority, wisdom and power.

[32:31] The gods of Greece and Egypt were great gods, looking down upon their world. And those who first envisioned them and gave us the ancient legends about them, give us legends of a highly sophisticated nature, totally inconsistent with the people among who these legends arose. Thus, we may question not only the spontaneous development of a people in an unreasonably short time by their own efforts or that these peoples while still comparatively primitive, would attribute their growth by imagination alone to a specifically cultured group superior to themselves. These things normally do not occur in human psychology. And probably if anything, our ancestors were more normal than we are because he did not have the confused and complicated social structures that make life difficult for us.

So here we are with a new group of elements to consider. Let us take one of these elements and trace it briefly.

Where, did our religious insight arise? When Quetzalcoatl reached the shores of the western hemisphere, the man who came on the raft of serpents, he brought with him the worship of one god. When the ancient Oannes, came to the shores of Babylonia, he brought the worship of one god. When Fu-hi, the great primitive ancestor of China, the man born out of the body of a fish, who rose from the sea and

gave to the Chinese the mystery of the trigrams and the great writing. When he came to them, he brought to them the worship of one god, Shang-Ti, Imperial Heaven. When Viṣṇu in India, the embodiment of the first avatar, born out of the body of a fish and so created to rescue the Law which had been carried to the bottom of the ocean by a demon. When this being came forth to become the inspiration of the great *Puranic* literature of India, he taught the worship of one god. [35:22]

When Villacaca came to Peru, he taught the existence of one god. And where ever we go, it is the same. These primitive peoples apparently had worshipped idols or had worshipped fetishes or had merely the primitive juju magic of the Votan and the African primitive. But immediately, these leaders appeared, they brought the message of the one true father. They taught that this father was invisible. They taught that this father was not embodied, but that this spirit dwelt everywhere, in everything, and the Incas of Peru worshipped it by kissing the wind. They also believed in the importance of light as the symbol of the invisible power. And the Peruvians had a concept of the sun almost identical with that of Akhenaten in Egypt, nearly 2,000 years earlier.

This power that came, this teacher, brought basic religious ideas. These ideas spread wherever these teachings spread. But the spreading was confined to levels. And as Plutarch also tells us, the candidate for initiation into the Mysteries was ultimately initiated into the Mystery of the One True God, not known to the people but having been given to the Mysteries by their divine Founders, long before. Is it any more difficult to assume that these divine Founders represented an ancient culture level than it is to believe that these divine Founders are to be understood as actual deities who took upon themselves actual bodies at their pleasures, wandered about the earth like Votan, and instructed a few whom they pleased. [37:57]

Is one hypothesis more difficult than the other? It seems to me it is much more natural to assume that man learns from his father and that this father is his progenitor, his instructor, than it is that he learns from some invisible power, that visits him remotely or occasionally according to some strange and unpredictable whim. So, it would appear very reasonable.

Now if these Teachers from far places had brought only abstract ideas, we could say inspiration, instinct, intuition, would be applicable. But when, among a widely diversified group specific technical knowledge is communicated simultaneously over large areas, we must begin to question the pure intuitive hypothesis. It seems far more reasonable to assume that these teachings were derived from some previous and adequate source that had the means to disseminate

such instruction. Now, if we assume also that these teachings, at a remote time, returned to their own lands or that the great mercantile centers which they represented, were destroyed, then we have several possibilities. If, for example, during the height of the British colonial theory, the British Islands themselves had sunk, it would not have meant the complete dissolution of all these different colonial projects. [40:02] It would have meant, rather, that these projects would have been thrown up on their own resources. And in varying degrees of preparedness, would have had autonomy thrust upon them. It would also mean that such travelers, merchants, scholars, missionaries, humanitarians, have survived because perhaps they were either on the sea or in these distant regions at the time of the catastrophe would be required to establish new domicile and probably would remain with the groups where they would have created areas of prestige. Thus, we may have a phenomenon which is noted among ancient peoples. And that is, the curious differences between what might be termed certain aristocratic families within a racial group and the structure of that group itself. Sir Marco Pollo, who visited Angkor {Wat}, the great Khmer center in Indo-China {Cambodia}, the ruins of which are another unsolved riddle, declare that it was perfectly possible to tell the members of the aristocratic and royal family because of the complete difference in the color of their skin and in the structure of their features, although these people had been born there and had ruled there for centuries they were not the same stock.

Now, the legends in that area are also rather explicit and the concept seems to suggest that in all possibility the Atlantean group may have lain at the root of dynasties in areas under their control or domination, that this group intermarried or perhaps had selected certain racial stock for the extension of its own sphere of influence, and that therefore may be definite traces of Atlantean blood stream in non-Atlantean peoples, who were reached at that time. [42:29] And whose achievements centered around certain heroic groups within their own structure; as for example, the caste system in India. We have every reason to believe that this caste system was setup deliberately to prevent the mingling of the blood stream of the Aryas from the north who were coming down into India and the ancient primitive stock of the Dravidians, to preserve the dynamic of the new blood stream, the caste system was instituted. There are small caste systems on practically every island on the Polynesians; there are small caste systems in every tribe in Africa. These caste systems seem to speak of the descent of certain families that had custodial rights of ancient times and the proof that there was a setting aside is in the structural difference in these classes. A difference which can not be accounted for by any difference of opportunity or environment or any known difference of racial background.

Thus, we have the possibility, which has been long affirmed, that the religions of man came from these semi-divine beings. That these religions are all aspects of one faith. That this one faith, or the *Vedas*, the Law; that this faith had its root in some central religious core and may very well have been the religious code of Atlantis. It is very close to the pronouncements given by Plato concerning the nature of this code for the government of the Atlantic islands.

Also, though, Atlantis was an empire kingdom, the laws were such that they consoled Plato tremendously in the development of his concept of democracy. [44:45] The liberties, privileges and rights of the Atlantean peoples indicated a high degree of socialized attainment. This attainment could well be the impetus which caused other peoples receiving it for the first time to feel that it led them out of bondage and brought them a new vision, the dignity of man.

This whole problem, then, would rest upon what would happen if this hub area, as Plato has described was destroyed in 24 hours, carrying with it to the death of nearly 60 million human beings. If such a catastrophe occurred it would mean one of three or four circumstances.

First, the breaking down, the collapse of this colonial relationship, in so far as those more remote areas which were seldom reached and only occasionally contacted, were concerned. Such areas would have only have a dim legend at best of some strange person that came to them, changed their way of life and never returned.

The second group, where more permanent voyaging had set up some type of semi-permanent structure, would have the more clearly defined social impulse to go on, to build empire.

A third group in which perhaps would be involved some of these Atlantean survivors themselves were thereby took on, and took over the rapid progress of certain social and racial groups, might have resulted in the rise of a mythological kingdoms of the remote past. These brilliant and wonderful states that came out of nothing and flourished and gained some vast reputation that men believed that they belonged to the gods. These Atlanteans who stayed could well have been gods walking among men. Living with them as Quetzalcoatl is said to have lived for many years and finally, either dying or departing.

There is one interesting point in connection with this story is that although these gods did come and perform these services and were apparently divine beings, most of them are reported to have died. Two things. Either they went back to the sea or else they remained and died. There are a number accounts that they did remain and die. As for example the mound for the god Odin or Votan, which is still to be seen, the grave [Temple at] Uppsula, Scandinavia [Sweden]. An ancient,

monumental mound, said to be the graves of the gods. That these gods died of various causes, is also was suggested. And in some instances the legends are so confused that it seems as though later generations trying to preserve the heroic nature of these deities did not wish to let it appear that they had died. [48:33] Yet, Osiris died at the hand of his brother Typhon. The ancient gods and godlings, though revered, were in a strange way, mortal. And out of this mortality came this descent, this benediction by which a new generation of rulers came into existence. And among some tribes these were supposed to be continuous re-embodiment of the same ruler, as in the case of the Dalai Lamas and Panchen Lamas of Tibet.

Thus, many things fitting together, fit into Plato's narrative. The problem of disobedience which caused the destruction of Atlantis might also very well play into our situation because these peoples are regarded as the originators of war. And war certainly was among the earliest indoctrinations of mankind. [49:41] That primitive warfare probably existed in the most primitive society, we do not doubt, but the great political development of warfare also emerges in the dawn of modern time during the dawn of our historical period. Yet there are scattered about the earth's ancient battle fields in which highly trained troops went in to war, thousands of years ago. Thousands of years before the conquests of Alexander and Caesar. And perhaps long before the siege of Troy. The machines of war, the instruments and the political and military theories of war also come down to us from long, long ago.

All of the nations had these things; had them as they had the better gifts and wiser givings and by degrees we see this emergence. We see a great period of glory at the root, at the beginning, a tremendous virility, a tremendous vitality of consciousness, the magnificence of Babylon, the transcendent beauty of the great classical civilization of Egypt. The wonderful glory that was Greece; the ancient grandeur that was Rome. We see the ruins of these great achievements and we perceive also that by degrees these ancient cultures have vanished and that in their place, in many instances the peoples involved continued to decline. So that the makers of these great cultures vanished entirely. There are no longer any ancient Egyptians. The modern Egyptian is an Arab. His dynasty of old is gone, and history closed him off, almost two thousand years ago. Yet he had a great time and fell into darkness. Why was so many of these great institutions so blackened, so darkened. And why were still earlier ones, of which only myth remains also, always falling away into darkness.

It seems that the great vitality of these cultures was imparted from some level of knowledge, from some measure of understanding more dramatic and dynamic than has ever since come to the world. That these early impacts lifted men dramatically to a great achievement and then came the story of life as we know it.

The story which is nothing more than man drifting away from the truths he has learned. Compromising, selling out his principles, leaving the ancient footings of ethics and ideals, transgressing the laws of the great Beings Who came to him in the dawn. They warned him that this would be their own destruction, but the people would not listen. They continued to fall away so that our history is largely a falling away from the great spiritual foundations and a drifting into material accomplishments. A drifting perhaps which Plato could cover under his concept of another Atlantis in which man is submerged by the sea of his own thoughts and is drowned in the processes of his own mind.

In any event this, I think, is the Greco-Egyptian core of our subject, the father core from which so much else has to come. And upon which we must build our next consideration, which will be to begin the analysis and examination of the various records and various areas dealing with this subject and the effort we shall make to evaluate them. And we thank you for being with us . . . [Audio was suddenly cut off. End of side B.]

Atlantean Records in India and China, by Manly P. Hall,
from his *The Atlantean Hypothesis* lecture series. Transcribed to
digital text by Robert Hutwohl from the original audio
recording.¹

Part 2 of 5 lectures

Side A (58 minutes 40 sec.) [Delivered June 11, 1958]

You know, it is customary in good school work, to have an occasional quotation from authority. That sort of adds the proper note of elegance to any research program.

And therefore this evening I want to read two or three very brief extracts to indicate another phase of our problem. The question is sometimes asked, who believes in Atlantis? Is it merely the old belief or superstition held fondly by a romantic group of thinkers or do we have something more substantial? And of course, hunting around in the files I have come across a few things which may have some interest to us. I would like to mention, in 1912, M. Pierre Termier, of the Academy of Sciences and the Director of Service of the Geologic Chart of France, delivered a lecture² delivered a lecture to the Institut Océanographique in Paris. For some reason, no one seems to know why, this lecture was translated and published completely, in the

¹ {I wish to extend my thanks to Alan Harris, who maintains <https://www.manlyphall.info>, for taking the time to go over my transcription and fine-tune the wording to more accurately reflect Mr. Hall's original delivery, under which his conditions, i.e., the microphone, recording equipment and traffic outside, the recording was faulty at times. In the process, this has allowed me to catch further transcription errors. Any reader can only imagine the time consumption of producing an accurate transcription.

Transcribed from an audio recording on Dec. 2021, with Notes by Robert Hutwohl (Mr. Hall did not have notes as this was an audio lecture. The reader is hereby given permission to quote parts of this book as long as the Author and Translator are given credit. Robert Hutwohl, ©2023

It should be noted Mr. Hall, during his lifetime, surveyed an enormous amount of material during his investigations, which can be attested by the massive and wonderful library at the Philosophical Research Society, which he started. I have had to guess at the paragraph breaks the best I could, since there is obviously no indication from the audio recording.}

² {"Atlantis," by Pierre Termier, in *Annual Report of the Board of Regents of the Smithsonian Institution Showing the Operations, Expenditures, and Condition of the Institution for the Year Ending June 30, 1915*. Washington, Government Printing Office, 1916, 219-234. Lecture given before the Institut Océanographique of Paris Nov. 30, 1912. Translated by permission from *Bulletin de l'Institut Océanographique*, No. 256, 1913.}

*Annual Report of the Board of Regents of the Smithsonian Institution for the Year Ending June 30, 1915.*³ And from this translation, we have selected two brief notes.

The French savant, addressing the Institute declared:

... it seems more and more evident that a vast region, continental or made up of great islands, has collapsed west of the Pillars of Hercules, . . .

He doesn't seem to qualify that but I rather like his climax because with the true spirit of the Frenchman, he had to really become a wee bit dramatic. So, this appeared in the *Report of the Board of Regents of the Smithsonian Institution* for Damian Permier.

... I dream of the last night of Atlantis, to which perhaps the last night, the "great night" of humanity will bear semblance. The young men have all departed for the war, beyond the islands of the Levant and the distant Pillars of Hercules; those who remain, men of mature age, women, children, old men, and priests, anxiously question the marine horizon, hoping there to see the first sails appearing, heralds of the warriors' return. But tonight the horizon is dark and vacant. How shadowy the sea grows; how threatening is the sky so overcast! The earth for some days has shuddered and trembled. The sun seems rent asunder, here and there exhaling fiery vapors. It is even reported that some of the mountain craters have opened, whence smoke and flames belch forth and stones and ashes are hurled into the air. Now on all sides a warm gray powder is raining down. Night has quite fallen, fearful darkness; nothing can be seen without lighted torches. Suddenly seized with blind terror, the multitude rushes into the temples; but lo! even the temples crumble, while the sea advances and invades the shore, its cruel clamor rising loud above all other noise. What takes place might indeed be the Divine wrath. Then quiet reigns; no longer are there either mountains or shores; no longer anything save the restless sea, asleep under the tropic sky, . . .⁴

Can you imagine that appearing in the *Report of the Board of Regents of the Smithsonian Institution*? We didn't realize they were so fond of literature, but this points out the point that we want to make. Namely, that this subject has intrigued some very interesting people. And, in connection with interesting people, there are

³ {This report may be found in my unpublished: "The Universality and Date of the Last Deluge or Flood Myth As Described By Various World Cultures" and also at my spiritofthesunpublications.com website, which is undergoing the addition of 2,000 difficult to find articles, re-typeset, as well as my own research. The site should be up by 2025, in time for the Hierarchy's assessment of the world situation.—Robert Hutwohl}

⁴ {R.H.—Although Mr. Hall's reading from the *Report* is not 100% verbatim to the original, I have kept Mr. Hall's reading, from the original *Annual Report* article, "Atlantis" by Pierre Termier.}

some of us that are a little older who remember Vice President Charles G. Dawes.⁵ You remember him of the underslung pipe and who later became ambassador [to the United Kingdom] to the Court of St. James [4:45] Mr. Dawes took an interest in this strange subject for some reason and he financed a search of the Vatican Library in hope of discovering among the musty old documents some key to the enigma. Investigations carried on by a Yale scholar and was particularly concerned with a Mayan dialect. The Vice President entertains the hope that the strange hieroglyphics deeply cut into the walls of temples or into the faces of mountains, will, when correctly read, forever settle the Atlantis problem. So, they come from a very interesting group.

We all remember Donnelly, Ignatius Donnelly, who wrote a book on Atlantis. And we perhaps rather think of him as a wool gatherer also. [5:40] Let us also remember that at one time this same Donnelly, under his real name, was a United States Congressman and had quite a little to do with some very interesting and important legislations of the most practical nature. Not concerned at all with abstract or romantic subjects.

And I found this also which rather pleased me in bringing it out, "did Atlantis exist?" A publication of the United States Department of Interior Office of Education, Washington D.C. Now, I will give you the biggest surprise of all. There is not one statement in this report averse to Atlantis. Every line in this is in defense of it. I'll read you one example which will be indicative.

"There is a ridge between six and eight thousand feet high running through the Atlantic Ocean. Deep sea soundings have revealed a great elevation or ridge which rises about eight thousand feet above the floor of the Atlantic Ocean and it reaches the surface of the ocean in the Azores and other islands. This ridge must have been above the water once upon a time because the mountains and valleys of its surface could never have been produced except by agencies acting above water. It is covered with volcanic ash, traces of which are found right across the ocean to the American coast."

Now, the entire article is in this timbre. So, here we have and interesting sidelight on our so-called mysterious problem. The only reason that it is mysterious is because we have been in such a hurry to do other things, we have never gotten around to it. But the importance of it, in our thinking, deserves a great deal of further consideration. In our field it is perhaps more important than it is in the field of geology or related sciences. We know, no one has dared to deny that the surface of the earth has changed a great many times. We know this because we find

⁵ {The 30th vice president of the United States from 1925 to 1929.}

fossilized seashells on the top of Mt. Blanc. And we have also found fossilized marine life in the highest peaks of the Himalayas. These areas had to have been under water. If mountains rising 25 thousand feet above the sea level today were once under water, we have no difficulty in imagining almost any kind of transformation in the surface of the earth.

Now last week, we devoted most of our time to a rather specialized phase of our subject. And that was, the basic account as preserved by Solon and transmitted by him through his descendants to Plato. Here we have a fragment, an isolated account of the submergence of a vast island continent. A submergence which has, of course, strong moral and ethical significance. This, however, we must approach with some caution. We must realize, it was not very long ago, that almost every evil that befell mankind was regarded as an act of punishment from God. This attitude has so long persisted and is so ancient in its universal acceptance that we must realize that such an attitude would be almost inevitable, regardless of the nature of the destroying or destructive forces.

We also have however, in the story as given by Plato, only a fragment of something. This story, in order to be meaningful and intelligent, must be supplemented by such material as I just read. Material that indicates one very important point. [10:00] Namely that the submergence of a continent is part of a vast and continuing process which has since resulted even in historic times in lesser submergences or emergences from the sea of areas of land, islands, peaks and so forth. Naturally, vast disturbances require vast periods of time. Plato makes no point of this, nor does he go any further than to tell us of a condition which existed ten or eleven thousand years ago. Obviously this is not and can not be all of the story. We are further strengthened in this conviction by another logical and reasonable fact. The Atlantis described by Plato was a highly civilized, highly cultivated empire. An empire which had brought many arts and sciences to a peak of achievement. An empire which has, mythologically, been regarded as a great beginning area of sciences. Where perhaps knowledge that we do not possess today was then available. And arts and sciences had reached a prodigious degree of unfoldment. This tells us beyond any question of doubt, that we do not have all of the story in Plato. We are dealing with an incident, perhaps the final submergence of the last part of a great distribution of land and water area and surface.

For the further advancement of our thinking therefore, we must pass eastward to those great areas of philosophy and religion where scientific minds, strangely profound in their learning have given us more of this story. Given us elements which we definitely need to complete a reasonable reconstruction. In the oriental philosophy, Hinduism and related philosophical systems, what we term the Atlantis

story which they use other names to signify is not merely the account of the sinking of a continent. It is the account of the gradual growth of land and water distributions and the distributions of populations upon the surface of our planet.

One of the old writings says, that the great Mother, our earth, has shaken many races from its surface or from its back in the long periods of prehistoric time. We are inclined to agree to this, that for a vast period of time, peoples have been growing and developing upon this planet and that it is quite inconceivable that man, as we understand man, should have emerged as recently as we would like to imagine. If, however, in the course of ages, vast and incredible catastrophes occurred, it may be a long time before we are fortunate enough to hit upon some of the vital facts, largely due, perhaps, to the circumstance that so much of the disputed area is now deep under the seas and oceans.

To the oriental thinker, therefore, Atlantis is not merely an island in the Atlantic. Atlantis is a distribution of continents. Atlantis was not just in, what we call the Atlantic basin. Atlantis was all over the earth. It was a distribution, similar to our present distribution. Children going to school today learn about Europe, Asia, Africa, Central and South America, Australia and other parts of the world. [14:06] We use a map, or a terrestrial globe in which this distribution is obvious to us. The Indian thinker likes to refer to this present distribution as the great Arya distribution. In other words, we are living upon a distribution of land, water areas. And on this distribution, we have dark races and light races. We have many nations, many cultures. We have a long and illustrious history. We have a mercantile, a trade and all these things. And we have continents that are slowly but inevitably changing even as we map them. A hundred thousand years from now the map will not be the same as it is today. Although the differences perhaps will not be as heroic as we like to associate with the Atlantic distribution, unless again we run into heavy seismic occurrences.

So in the east, the Atlantean continent was a distribution upon which developed and flourished, the Atlantean race. Now, the Atlantean race is that which preceded the great Aryan migration from northern India. We do not like to use large terms in large generous ways. But to the eastern mind, this great Aryan migration and the classics and the great writings is assumed to have moved as early as one

million years ago.⁶ Though of course, as we told you the other evening the very thought of distant times causes the modern anthropologist to shudder. He doesn't want to think of these things. He wants everything to be recent and up to date. But actually we have much to support the belief that at a remote time, perhaps a million years ago, the progenitors of the Aryans, the Aryas as we know them, moved downward from the trans Himavat {Himavant, Himālayan}, across the great Indo-Gangetic plain, through the great channels cut by the Indus, Ganges and the Jumna {Yamuna}. And down these great plains moved a wandering, nomadic people. This people were ultimately to conquer the world. This people were to supply the races with which we are most commonly concerned today.⁷ From the early part of these migrations came the great Aryan Hindu race. From them also came the Persian and the Iranian. From it came the Greek and Latin. Also the Celtic (Keltic), the Anglo-Saxon, the Teuton and finally the polyglot which we call the American.

These peoples all belong to this great Aryan migration. This migration, moving downward from central Asia⁸ did not move into an uninhabited world. When these peoples met the original inhabitants of India, they came upon the Dravidians, a very ancient stock. [17:32] And here and there in the world today, we also have ancient and mysterious stock. Such as for instance, the Basques and other

⁶ {R.H.—I would like to note, although this date is stated in early Theosophical literature and has been used in subsequent theosophical writings, the date represents the earliest attempts at collecting the genes by the Manu, necessary for the next coming race, the Aryan, based on the 5th sub-race Atlantean. The genetic characteristics were decided upon by the Atlantean and Aryan Manu in collaboration according to the Divine Plan of the Planetary Logos, and were at its earliest, first being considered around that time—one million years ago. Many generations of crossings within certain human generations were required to get what the Manu considered necessary for the eventual genetic characteristics of the coming race. Thus, the genes for the coming Aryan race were taken from the 5th sub-race (original Semite) of the 4th root-race or Atlantean, which although the original Semitic had its start in the currently Ireland-Scotland area, those peoples spread out over a very large area of Atlantis in the Atlantic and accordingly selected. The best of its stock which the Manu required, was selected (physical, etheric, emotional, and mental, spiritual), just as it has always been for the development of future sub-races and root-races. Thus, we see genetic requirements were considered based on not only physical (which includes the etheric) but also the emotional, mental and buddhic based on the type of reincarnation Ego and its overseer, the Monad. The working together by the two races (the current race and the future race) is always considered, as with the 4th race Atlantean Manu, Chākshusha, and the 5th race Aryan Manu called Vaivasvata. (Confusingly, Vaivasvata is also the name of the 4th round or current global or Root Manu. (Looking into the future, the Adept by the name of El Morya will be the Manu of the future 6th Root race.)}

⁷ {R.H.—At this point in Mr. Hall's lecture I want to point out the confusion as to when the various peoples he mentions such as the Teutonic, Keltic, etc. actually began their cultivation and eventually entered their migration out of the incubation area, the Gobi. The Ancient Wisdom teaches that even though the Aryan sub-race was the first sub-race which was the root-stock of the Aryan or 5th root-race, it was the resultant sub-races 2-5, after their timely preparation, which migrated out from the original or parental area in the Gobi, following successively, but the Aryan 1st sub-race began their migration **after** the previous sub-races 2-4 had set out and that is why the Aryans have a more recent history. This of course is and ever will be confusing to the anthropologists. The migrations of peoples will never be properly understood until the correct order of migrations will be clear and especially where they had their temporary resting place before prolifically migrating further on into Polynesian areas through Australia, and on into north American.}

⁸ {R.H.—Specifically, from the Gobi Sea area which had land masses within and around, such as the City of the Bridge and the White Isle. This entire area became a land mass at the time of the Poseidonis flood. Thus, there is evidence of human occupation, buried deep, when the Gobi Sea was existent.}

culture groups which cannot be traced directly either by racial structure or by language to any of the other dominant cultures that we know today.

These peoples moving down did not immediately expand, probably, very much beyond the boundaries of Asia.⁹ They moved down into that great land of India, they moved across perhaps to be stopped finally by the mountains that border Afghanistan and on the opposite side by the seas that divide China from Japan. But in this area there was a tremendous motion and this motion ran, more or less, head on into one of the great Atlantean motions which had preceded it. And that motion was China. And there is no doubt that what we call the Mongolian today is the principal surviving type of the Atlantic culture. The Mongolian was an Atlantean. And the struggle between the Mongolian and the Aryan in the dawn of history almost before there was history, supplied some of the choicest elements of world mythology.

Now, when this struggle was going on in the remote area of the world, the old civilization, the civilization which was gradually being displaced, had passed through a variety of catastrophes. These catastrophes began in the breaking away and breaking off of the tremendous continental areas that had at one time practically formed a solid land pattern in the entire area that we call the Atlantic extending from the north, up above around Greenland, and across to the northern parts of Scandinavia and on the south probably joined Brazil with the coast of Africa. This also included certain parts of our own country now still above water. A situation that will be more valuable to us when we begin to study the tradition on the western hemisphere. It also reached over into Europe involving a great deal of what we call western Europe and particularly the areas of Spain, Portugal and north Africa. In other words, we had a tremendous land area there. And over this land area in the terms of a conquering people and in the terms of an ancient culture firmly established we find the Atlantic empire, supreme in that phase of the earth development. Being subtly but distantly challenged by this young blood rising from the Himavat and coming southward in Asia but so far away, so remote that for many thousands perhaps hundreds of thousands of years these two cultures never came into direct impact. Certainly, there is every reason to assume that this is the case. [21:00] There is also every reason to assume that gradually what we call the Arya civilization and culture became aware of this great culture in the Atlantic Ocean area. But then we are also aware that this culture was composed of an ancient

⁹ {R.H.—There is a migratory map showing the routes of the first five Aryan sub-races, found in C.W. Leadbeater, "The Fifth Root Race and Its Migrations," *The Theosophist*, 1948. All of the Fifth Root-race migrations occurred AFTER the great flood catastrophe of 75,025 B.C. when the two great Atlantean continents of Ruta and Daitya sank as a massively affected world event, leaving only Poseidon to remain. Prior to that great catastrophe, the three pyramids at Gizeh were built by Atlantean Adepts, whereby the so-called 80,00 B.C. (actual date, 75,025 B.C.) flood, affected the Gizeh plateau.}

people who had become master of the earth but who had become old, tired and weak and were no longer able to protect or defend the great boundaries of their state.

Thus, there seems to have been in comparatively early time a gradual encroachment by the beginning of the Arya stock upon the old Atlantean stock. And this forms a fringe circle of legends for which we have no reasonable explanation. This fringe circle of legends has something to do with the eternal division of human beings into two groups. These groups represented in the Persian philosophy by a battle between light and darkness. Always between good and evil. Between the new and the old. Between youth and age. And this battle we find recorded in China and also we find it recorded in India. Though it has always been a question as to how it happens that to many Indian scholars the island of Ceylon is regarded as a very ancient area and why the Indian peoples have often associated the island of Ceylon with Atlantis. This particular point is interesting to us. You remember that on the island of Ceylon also are the so-called footprints of Adam and that it was believed that the first man stepping down upon the mortal earth left his footprint there. Why therefore this particular land should be so differentiated is worth another thought.

Over Atlantis, there ruled seven kings. These kings being tutelary to the great central government. Over the island of Ceylon, which was then known as Lanka {Śrī Laṅkā} ruled a king with seven heads. Apparently a type of government, an order of administration, a counsel. This king was called Ravan¹⁰ or Ravana {Rāvana}. And he was held to be an evil person. And in the great Indian classic, the Ramayana {not Ravayana but: Rāmāyaṇa}, we find the struggle between Rama {Rāma}, the incarnation of the Sun-god and the wicked king, Ravan, king of Lanka. Now this seems to be a thinly veiled account of an early struggle between the ancient Aryas and the Atlanteans, resulting in the discomforting of perhaps one of the great territorial areas that had been under Atlantean sovereignty. But this is not as strange and fantastic a belief as might first appear. It is evident, if we begin to study a little bit. Consider the power, the strength, the glory, the security of the Roman empire. And then how, out of the distance. Out of remote and wild and ferocious regions, there came a barbarian horde that overthrew the decadence of Rome. And the culture of Rome perished under the Goths and under the ancient Huns and by those who had so little actual attained culture of their own. Decadence meeting youth. The new overwhelming the old. Every mythology in the world carries parallel stories to this and seems to have a bearing upon our principle theme.

If we wish to assume, for example, at the moment, that through a gradual distribution and redistribution of land and water areas over a period perhaps running

¹⁰ {R.H.—known as Rāvana, mentioned in the Hindu epic, the *Rāmāyaṇa*.}

into a million years or more that the continents as we know them began to emerge as we recognize and study them on maps today. By degrees, they took their present form with two exceptions. That in the area of the Indian Ocean and extending out into the Pacific, there was another great continent, Gondwanaland, which is sometimes referred to as Lemuria. On the opposite side, between America and Europe, there was still a considerable insular continent. A vast island, which represented the last of the great Atlantean distributions. These two areas, Gondwanaland in the shallow waters that can still be measured in the east Indian archipelago and the Atlantis, the summits of which remain today as the Azores Islands. These two were all that were left of a great distribution which may have flourished as long as 4 million years ago,¹¹ and gradually broke up, scattered, fragmented in the constant motion of seismic forces until at last, the Atlantic island and the more distant and less understood Lemurian continent remained practically the only—map details vastly different from our own, as we know them today.

[27:00]

The legends and myths seem to imply that the ultimate and final form of the Atlantic island, the Poseidonis of the Greeks, perhaps remained comparatively unchanged for a long time. It may well be that the history of the Atlanteans on the island of Poseidonis, with minor changes, minor variations and constant and small encroachments may have continued for 25 or 50 thousand years, with comparatively little major change. However, in this course we know that the ancient peoples lost their contact with surrounding areas. That is, they lost their direct contact and we do not know how much destruction was wrought in the processes which destroyed that contact. We also know from Plato that they reestablished this contact in another way, through the process of setting up vast colonization projects by which they extended out again into the primitive areas around them. Areas in which the remnants of still older people still existed and more or less fulfilled the pattern which we described last week.

Thus, there is no actual inconsistency between the Greek story and the Indian version. The difference lies principally in timing. The Indian version assumes a much greater antiquity and a much longer continental history than we find in the story as told by Plato.¹² The Indian version also, however, gives us the same moral

¹¹ {R.H.—I should note, I am using access to the map images brought back from the underground library in Tibet. Those maps indicate Atlantis existed throughout the Atlantic ocean for millions of years.}

¹² {R.H.—Because Egyptologists fail to recognize the greater antiquity of the Egyptian culture, they will never be able to ascertain the origins of Atlantis as the Indians have. In both cases however, the ancient records state the antiquity of Atlantis preceded the cultures of Egypt and India by several millions of years and therefore those two great cultures were not witness to Atlantis's beginnings, but those records WERE handed down and have been stored by them. The great Egyptian Priests of Saïs would have been able to relate these more ancient records but they would have preceded the Greek culture and would probably have been of no relevance to having been carried back to the Greek people.}

lesson. Mainly, that this ancient land that was submerged, the demons that were submerged according to the Avestic writings of the Persians {of the Zoroastrians}. That these were submerged because of evil. Because they had departed from the ways of light and of truth. And that the City of the Golden Gate[s]¹³ had become corrupt with luxury. That the Atlanteans had departed from the laws of their great founding gods. And that, because of this decadence they gradually opened themselves to the wrath of heaven.

Giants

Actually, fictional writers and others have tried to fill in something of the condition of the Atlantean and from the Oriental versions, we gain other rather useful notes. It was the belief of the Hindus that Atlantean distribution began with a race of giants. They believed that in those ancient times the human being was considerably larger than he is now. And some have gone so far as to point out that remains, human fossilized remains [30:00] of gigantic statue[s] have actually been found. These were the giants of Genesis. The giants of the Book of Enoch. The giants of the *Zohar* and other books which deal with the antediluvian world. These giants apparently were however, the very earliest Atlanteans, for gradually we see a change taking place in practically all the fauna of the earth and man is not completely exempt from the rules applying to other creatures. We are not surprised or amazed when we reconstruct the skeletal remains of the dinosaur or the brontosaurus or any of these vast prehistoric mammals.¹⁴ We are not surprised to learn that there were bats 12 or 15 feet of wingspread. That there were animals 40, 50 or 60 feet in length or more. That there were birds that were larger than any bird that we know today. That reptiles and other forms of life went mad in their form constructions. And that this earth was populated with monsters. Monsters as described by Besorus {Berossus} in his Phoenician and Chaldean History. Monsters of long ago. These were the dragons of ancient China. These were the strange shadowy monsters that rise in the nightmare of folklore. That such situations could

¹³ {R.H.—C. W. Leadbeater places the City of the Golden Gates at the mid-Atlantic but on the 10th parallel, which is 10 degrees above the Equator in the region of the Atlantis region called Daitya. It was part of the Greater Atlantis and sank sometime around the Atlantean catastrophe of 200,000 years ago. If Leadbeater is correct, then we need to consider the City of the Golden Gates had long sunk prior to Plato's Poseidonis and that Mr. Hall's placement in time and place is not correct. However, it is probable all the legends concerned with the lore of Atlantis are mixed up and confusing and can easily be misinterpreted.}

¹⁴ {R.H.—Confusingly, geologists, paleontologists and archaeologists have not separated out the fossil plant, animal and human remains from the present world period Round and the previous global Round. The only way to resolve this will be to advance the dating technique technology at a future time.}

have existed we know, because we have the remains of them. That man himself may have also been included in this process. This gradual reduction of size over a long period of time. A reduction resulting from the need to differentiate the mental structure of man's life. As more and more energy was required for mental brain function, as creatures by evolution required more acute sensory perceptions and as the struggle for survival in a half-finished world became less and less acute, we see forms gradually reduced in size. We observe the gradual diminishing of animal size and we perhaps can sympathize with the Oriental or other ancient thinker who believed that man passed through a somewhat parallel diminishing of stature.
[32:39]

The Oriental however does seem to like to remember the Atlantean as a person of heroic and vast proportion. A kind of giant. A giant in comparison to other men, perhaps eight or ten feet in height.¹⁵ Certainly larger and stronger than those with whom we are usually acquainted. However, in time, this also seemed to have diminished until today, the remnant of the Atlantean as we know him is a person of ordinary stature. Now, if we go back to our Indic mythology and our Chinese mythology with which we are especially concerned, we note something of great interest to this point, nearly all of the ancient heroes, the ancient gods and godlings of the east were giants. When represented in statuary or carving, they are always represented as larger. They are represented as of mammoth proportions. And the human being kneeling at their feet is of much smaller stature and less massive build.

Now, we are told of course that this can be a symbolical situation, that by size is indicated spiritual importance. This perhaps is true. It could well be true in modern or recent art. But did our remote ancestor have the same feeling when five, six or eight thousand years ago he carved in this way? Was he acquainted with our explanations? Did he have the subtlety to make this fine distinction using size to represent spiritual achievement alone? It is unlikely. It is more likely that he was basing his concept either upon legend or lore, which related to the actual existence of giants or of persons of extraordinary stature. In almost every instance, reference to peoples or tribes or nations that could have been Atlantis indicate these gigantic persons, these giants. [35:00] And these giants are the ones that passed away in limbo long ago. And the later Atlanteans certainly did not have such proportions.

The next thing that is of importance to us is to remember Plato's remark that the Atlanteans were the first to wage war. So let us go back a bit both in the East and the West, perhaps definitely in the East, to see about these wars.

¹⁵ {R.H.—The giants of Lemuria were well over 100 feet. See *The Secret Doctrine*. Representatives as statues remain, such as on Easter Island or Rapa Nui and the statuary of Samoa. The ancient teaching is that humans were on scale, *pari passu*, with giant animals. Paleontological remains have, for the most part, sunk along with other Lemurian continental remains. Gradually, over time, humans scaled down as the human life wave evolved into the Atlantean sub-races.}

The War in Heaven

Now, we know in the Bible, for example, that there is a report of a war in heaven.¹⁶ We do not say that this war in heaven necessarily refers to the Atlantic situation. But we have a long, prehistoric, mythological tradition of war. War fought in remote times. And, even as these legends go backward, these warriors do not fight with clubs and stone axes. And in your ancient mythological representations of prehistoric war, we have the gods fighting. We have heroic beings hurling thunderbolts. We have magnificent creatures in gilded armor and in bronze mail riding upon war chariots in the sky. We have great armies moving, not as Bushmen, or as some aborigine, but the armies of light and darkness, the armies of good and evil. The armies of Michael the Archangel. Splendid, magnificent productions of artistry at a time when, according to our modern thinking, these people should have been wandering around in fur robes, if any, wielding stone axes. What about these ancient wars that were fought before the earth was formed, according to the Indian tradition? Wars for space. Wars for earth and sky. Wars between the Suras and the Asuras. Wars between the Rishis and Arhats of magic and the awful sorcerers and demons that dwelt in the dark underworld. These wars were splendid campaigns and they went back a very long way. There is no history that does not have them. There is no legendary that does not remember them. And the fact that these legends were written, compiled and memorized three or four thousand years ago has no difference. These wars were always fought long ago even then, far before the dawn of history. Before there were men, there were monsters and giants fighting in the earth and in the sky like the Greek titans and the strange emblematic and symbolic Hyperboreans that came down from the winds of the north and against whom the Greeks felt so great a terror. All this seems to bespeak something that is not just what we have generally assumed it to be. We cannot just simply say that all these ancient wars recorded in China, in Japan, in Persia, in India, in Egypt, Babylonia, that all these ancients wars are just myths. Why should they be? Why should we imagine that our more remote ancestors who did not have our psychological complications or our addiction to romantic dramatizations, why should they have done this? Why should they have all done the same thing? And why should these wars always come long before the foundation of the nations which we are immediately considering? These wars came in the East before India. They came in the Near East before Persia and Babylon. They came in north Africa before Thebes and Memphis and the rise of the dynastic kingdoms of Egypt. Always long ago. Far

¹⁶ {R.H.—See H. P. Blavatsky's *The Secret Doctrine*.}

away, the gods and demons fought. And even in some cases there came out of the new races, heroes, who fought the old demons, who fought the dragons that guarded the treasures of the earth. And out of the struggle between giants and monsters and men there came what Carlyle calls "the hero myth." The myth of the modern man as we know him, defending himself against terrors and horrors that we have no actual record of. [40:00]

Where do these psychological stories come from? Let us assume that they do represent what some of our psychologists would have us believe, kind of archetypal dreams. Yet others of our psychologists insist that man cannot dream of something for which there is no reality somewhere. That he borrows from his environment and from his memory and from the traditions of his people, these things which he will gradually metamorphose into personal dreams of his own. This is largely the concept of Jung in his work on psychology and on alchemy. It is a concept that man is borrowing archetypal symbolism. But where was the archetype? Where was the archetype for the War in Heaven? Unless to man, it represented some mysterious occurrence in the dawn of himself. An occurrence that is so remembered that like the Deluge, it is scattered everywhere throughout the world. We know that the Egyptians have their story of the Deluge. That it is upon the totem poles of the Totem Indians of our Northwest. That the Hopis and Navajos have their legend of how their ancestors came up through the earth on corn stalks or reeds to escape the rising of the waters which were the results of the anger of gods who dwelt under the earth. Their symbolism is preserved for us in their elaborate sand paintings and in many of their more interesting and important rugs and weavings. We also know that in the valley of the Euphrates we have the same and there are marks of water erosion nearly 200 feet above the ground on the outer face of the great Pyramid of Giza. We know that the Sahara was under water.¹⁷ We know that the Gobi of Mongolia was under water.¹⁸ And how are we going to flip the circumstances of these strange records into this history which we mentioned to you before as belonging to "once upon a time,"¹⁹ a fairy story. A story which, however, lingers within the subconscious of man²⁰ If we believe that it is possible, genetically, for

¹⁷ {R.H.—Known as the Sahara Sea, this area was under water during the entire existence of Atlantis, for millions of years, even up until after the sinking of the last remnant of Atlantis: Poseidonis, which was Plato's "Atlantis."}

¹⁸ {R.H.—Known as the Gobi Sea. This area was, for a vast period of time, the incubation area for the Aryan or fifth Root-race, and area out of which migrated sub-races 1-5 which eventually dispersed over the entire globe. This area's waters rose and dried up during the Deluge of Poseidonis leaving traces of the White Isle covered, though archaeologically can still be easily found.}

¹⁹ {R.H.—A phrase and saying introduced in lectures 1A and 1B "Atlantean Records in Greece and Egypt" of Mr. Hall's series.}

²⁰ {R.H.—And in the imperishable Memory of Nature or Akashic Records.}

man's past, the collective past of his race to be reborn through him in his subconscious memories, it is quite possible that locked within our cells is the symbolism of the lost world to which we once belonged. If we believe in rebirth, the same concept may be locked up within the same psychic being that moves from life to life. For if there was an Atlantis and we are reborn, then we were the Atlanteans.

This would give us a considerable food for thought. I might point out that as from our environment we attain certain inevitable conditionings, that from the greater geological environment of our world, the entire anthropose [sic], the total body of man, has been conditioned before the dawn of time. His conscious memory has no record of what we call archetype may well be the dream locked in himself. [43:19] The dream of terrible memory, memory that gradually breaks through here and there in some sensitive or unusual person. The dream which was perhaps rescued by priests and sages from long ago and was locked in their ancient stories, fables and histories. In any event, we are dealing with a very intense psychological problem. One that we cannot easily overlook.

Now in India the first fish avatar of Vishnu. [43:50] We know that the deity Vishnu, the personification and extension and embodiment of the great Being Who rules all things in Space, the Sovereign Power, that Vishnu, taking upon Himself, the body of a fish, and called later in the sacred writings, the One Who was born from the fish's mouth, took upon himself this form in order that he might rescue a good man. So, we will go to the Hindu myth and see what we can make out of it.

A long time ago, the world was ruled over by the gods. And peoples were true to the gods and loved them and served them. And finally, evil came and selfishness and pride. And in the beginning of the dark age evil became so completely rampant upon the earth that the spiritual truths were no longer regarded, and at that time, a demon arose who stole away the sacred book of the Law and carried it and hid it in the depths of the ocean. [45:00] This demon who stole the Veda or the Law. Taking away from man, the light of truth, so as to enslave man with error, with false doctrines and to lead him into bondage and servitude, to the selfishness and arrogance of mortal kings. And when it seemed obvious, that great trouble and great catastrophe was inevitable, there was a good man among these people and the gods came to this good man and told him that he should build a boat and that in this boat he should take himself, and his wife and their three sons and their three daughters or daughters in law: The eight persons. And that they would build this boat and when the Deluge came they would float upon the surface of the water and Vishnu, in the form of the great fish took the rope or cord and steered the boat through the sea and brought it finally to safe landing. [46:00] And then Vishnu descending as a fish into

the sea fought with the great demon that had stolen the Great Law destroyed the demon and rescued the Vedas and brought them back that the new people of the new world populated for the good man and his family might then again have a golden age of truth. Though we do not know the date of this writing but we know it is considerably earlier than the legend of Noah.²¹ And yet the legend is exactly and essentially and basically the same.

Now, in the Chinese writings we have also a very important legend. For, in ancient times, the same thing happened in China. And when in the great cyclic life the error [unclear] of the great darkness came. The Chinese prophet and sage who had been instructed by the gods, fashioned a boat and into this boat he went for safety, taking with him, his wife, their three sons and their son's wives. These eight, then, in this ship, floated over the oblivion and these eight are now referred to as the eight essential trigrams or the basic diagrams of the I-Ching or Classic of Change, the Great Divination Book of Science known to the Chinese. For they consist of yin and yang, the broken and whole line, which are of course the wife of this Patriarch and the Patriarch himself and the three positive diagrams and the three negative diagrams which represent the sons and their wives. These eight diagrams, by multiplication, become 64, 8 times 8. And these, as Confucius said, are the roots of all knowledge upon the earth. And out of this darkness, out of the great tragedy rose again the eternal Teacher, Fuh-Hi, born from the fish's mouth, who became the first human emperor and upon whose dynasty the great empire of China claims descent. Fuh-Hi is represented usually by a face arising from a mountain, carrying in one hand, the brush and making with the brush the strokes, the eight diagrams which are the basis of all learning. This story is very often repeated in Chinese folklore and while we have abridged it considerably, I think it parallels closely enough with the Indian story and with the Noah legend which is of course deep in the mythology of the valley of the Euphrates, that we have very little reason to question the essential principles involved.

Thus, we have at the roots of peoples, everywhere, the Deluge. That great darkness that descended upon the earth. Now in the early writings as preserved in the Book of Genesis, the word Deluge, as found in the Bible, does not necessarily mean a flood of water. It means an oblivion or darkness. A horrible catastrophe of some kind. A sort of drowning out in Space. It may or may not represent actual water. In most of the legends, the type of term used will have the same general meaning. It can mean either water or oblivion. In the Chinese, it is called "the water

²¹ {R.H.—Thus, we should look for a date prior to Plato's sinking of Poseidonis as described in *Timaeus* and *Critias*, which occurred approximately 11,585 years ago. Plato gives a clue as to a rough date only—the past nine thousand years. Consider also, there have been many massive floods prior to the Noah Flood, as mentioned in my other notes as attested in *The Secret Doctrine*.}

of oblivion". Now this, you can translate as you want but it does not necessarily signify merely water. It means, the blotting out, the destruction, the sweeping away, the complete obscuration of a kind of life or a way of life, or some pattern involving the removal of a culture or a people. If this legend then, has some foundation in a belief or in a valid doctrine, we then perhaps can appreciate why the Hindu, in thinking of this their lore or their Patriarch to be the founder of a new racial order. A new pattern of life. A new dispensation of peoples. And that from him descend a new kind of world. A world in which the old has passed away.

We have the same story essentially in the great writings, the Eddas and sagas of the North. We know, for instance in the *Elder Edda*, we have this whole world of the gods ruled over by Odin or later in the Sigfried (Sigurd) saga we have variations of this in the great family of the Völsunga. But, we have the gods living in a world apart within a marvelous temple on the top of a mountain, corresponding exactly with Plato's description of the City of the Golden Gate. This great mountain is represented in the Eddic literature as in the Midgard or middle garden of the world, a flat surface in the midst part of the great Yggdrasil tree or the Tree of the Universe. In the midst of this universe is an island. And in the midst of this island rises a great mountain. And the mountain and the island are surrounded by sea. And the cliffs surrounding the edge of the sea are the eyebrows of the Emur [spelling], the primordial hoarfrost giant. [52:00] This island kingdom or wonderful mountain is connected to the plains below by a bridge of rainbow and on the top of this great mountain is the palace of Asgard, also the great hall of Valhalla, where the soldiers and heroes feast forever. Here also is the throne of Odin, where he sits, judging the world with his one eye that peers out over everything. And gradually, in the course of time, according to the rules of the fates, according to the warnings of Eydur, of the great mother of the earth, who is to represent, in a sense, the planet itself. The worms, gnawing at the roots of the tree of life, gnaw through the roots, the great tree, the world of the gods, the mighty palace of Asgard. All of the glory that we have in the great god of Dämmerung [Götterdämmerung] of Wagner. All this vanishes into the ocean. The seas rise or in Wagner, the Rhine rises. And, little by little, the world of the gods vanishes forever under the waters. And in the place of it is only darkness, night, and the new dawn that is to come. And on a high peak that escapes the Deluge, in a cave, hid two persons: A man and a woman. They became the Adam and Eve of the new race. And they remembered only in their dreams and in their thoughts and in their fancies, the ancient world of the gods that was gone forever.

Now take all your legend away from this for a moment. Bring it straight down to the most simple possible interpretation. And this great saga of the North, this

pathetic tragedy that was sung by the Bards and the skåls. This is actually an almost exact parallel to Plato's description of the Atlantic disaster. Here on the great plane of Ragnarök, Odin and his armies of light fought against the armies of darkness under Loki, and the ephemeral wolf and the Midgard Serpent {Jörmungandr} and all the forces that came out of darkness and the ghosts and souls of the evil dead and their ships made of human fingernails. All these legends, you can reduce the legend. You can take away the dressing and the drama, but what remains seems to be the story of the destruction of an antediluvian world. A world that had once been.

And this Asgard, this temple of the gods seems to very closely resemble the mysterious temple of the City of the Golden Gate, rising in the peak in the midst of island of the lost Atlantis. That such could have been the case that these legends could have arisen from this source, it is difficult to deny. The stories are too consistent. The details too parallel.

If then, such is the case and such might well be the case, let us again consider the Gods upon Olympus. The great godlings of Greece. The gods upon the strange mountain of the North in the ancient Egyptian mythology. What was the Heaven World of the Greeks? Was it truly a spiritual state far beyond the sky? Was it a place where Divinity, in absolute and eternal virtue dwelt forever? Actually no. Nor is this true of the gods of India. Great Indra and His court. Nor is it true of the gods of Egypt. Great Amun and His retinue, for the legends and myths that we have of all of these mythologies are permeated with a very strongly human flavoring. We like to assume, that perhaps, men did not devise gods better than themselves and therefore had trouble imparting to their deities virtues that were dim in their own conscience. But I think we have more than that. There seems to be no good reason why ancient man should have created constantly and consistently a heavenly world that was ninety percent mortal. The gods of Greece and the demi-gods of the heroes were not infallible. Zeus made just as many mistakes as men make. And he had just as nagging a wife as any unhappy mortal ever possessed. The same is true of the Egyptian gods. Ra {Atum or Re} was a mighty deity, but Isis bewitched him and fooled him completely. All these heroes, like Achilles, had their heels and had those vulnerable parts of themselves. There were constant bickerings and contentions in the world of heaven. Even evil Loki guided the blind {Höðbroddr} to fire the mistletoe arrow that slew the son {Víðarr} of Odin, right in the midst of heaven. All these things seem to bespeak that this heaven was not the kind of world that we might think it was. Perhaps this heaven was man's dim remembrance of a glory greater than his own. The doings of these ancient godlings, which in most cases led to their final corruption and destruction. For these old sagas are the stories of the falls of gods, and of their gradual departure from men. The good gods retired and

never came again and were not seen anymore and did not walk any longer with men in the garden in the cool of the evening. They vanished away. The bad gods slew each other and disappeared in limbo.

Side B (54 minutes 50 sec.) [Delivered June 11, 1958]

So, are we dealing now, actually, with gods and godlings created by human fancy? Are we dealing with fabulous beings living in another world besides the shores of the air that have a real subsistence with just the infirmities we know or are these reports of something that came dimly to the memory of primitive man from some distant contact that he once had. Let us see what happens under such conditions in more recent times. When Cortez arrived in Mexico, he was not received as a man but as a god. Word was taken that he was a divine being. He was not human. And the ancient Indians prostrated themselves that as a symbol of homage, placed his foot upon their heads. They reported men coming from the sky and from the sea and from the air. And when the Spanish rode horses, they said they were centaurs, firmly believing in the early writings in the post-conquest period that the Spaniard and his horse were one creature. If as late as that could happen, what could happen in the dawn of history? What could happen in things that were old and women's tales thousands of years before primitive man even tried to record them? There are these legends, these myths, that have come down, distorted, but inevitably survived and they all seem to possess the same basic pattern.

And they seem to suggest that this world of the gods that in every mythology preceded mankind, in every region and in every area that this was a kind of real world. A world that in some way preceded the kind of civilization and culture that we know now. This was a world of splendor, of great glory, of wealth, and of power. It was a world also of tremendous authority and perhaps of strange and wonderful arts and sciences, because these so-called supernatural powers that are always attributed to the gods. This power to sit upon his throne and launch his thunderbolts accredited to Zeus and later to the Latin Jove. These things may also be memories. Memories of a power or knowledge, that once existed. We have been so indifferent in our search for the sources of knowledge that we have been perfectly willing to attribute them to some happy or unhappy mortal within the memory of our own history.

We have never really sought to find out the beginnings of our own knowledge. We find somewhere in history a man who stood up and said something remarkable, so we decide that he invented it and let it rest at that. But the moment we begin to

investigate these claims we find that this modest man made no such pretension. And all our arts and sciences apparently originated within the sanctuaries of ancient religion. And these sanctuaries are also the sources of these legends. And according to the same groups of legends, these arts and sciences descended from the gods. They were not invented by men at all. Or if they were, they were invented in some remote time by these strange, heroic shadows who have become considered semi- or totally divine. Perhaps this is the mystery of how polytheism or pantheism came into man's religious life. Man in himself, contemplating the inner mystery of his own consciousness, seeks forever one god. Yet, the legends of his background speak always of many gods. Of deities good and evil and of the wars between them and the endless strife that distorted even the heaven worlds of ancient times.

Next is important, is perhaps, the realization that, whether it be in the heart of Africa or whether it be in ancient America or Asia, there is always a relationship between the rise of mortal governments and the gods. Practically every important ruling house of antiquity claimed its descent from divine Beings. [5:05] They ruled by divine right. They ruled because of the dawn of things. They had been strangely sanctified in some way as Abraham was sanctified by the Prince of Peace. They seem to feel or claim that they had been of a divine blood, that they had come from the gods and that behind the human dynasties the semi-mythological dynasty of deities, as in Japan, going back and back and back beyond Jinmu-tenno, the first of the mortal emperors. Godlings going back to the sun, to the earth, to the moon. The great Rājput houses of India claiming their descent from Rāma, the Sun-god. Or Sūrya, the solar orb itself or any one of the great spiritual authorities that belong to the age of the Rāmāyana and the Mahābhārata, to the great age of myths.

Now, we have already mentioned the relationship of this age of myths to our Atlantic problem. And I think we are fully justified in beginning to contemplate this broad picture of a world that had attained to a considerable degree of advancement long ago and that this advancement was what, stamped out, destroyed, but the memory of it lingered on and will always continue to linger. And because of this memory, it has become an essential part of the spiritual, intellectual, moral and even physical lives of practically everyone who has lived since that time. That from these have come the symbols and the great teachings and the great beliefs. Now in the light of the same thing, let us assume for a moment that we are seeking to discover the axis or the central theme of the Atlantean culture. We have, of course, so little to go on, but we have something. And, we have a number of points that are of interest to us.

What was the great religious symbol among the Atlanteans? We have every reason to believe, from what we know, that to them, the serpent was the symbol of

God. We have also reason to believe that as was later used by the Egyptians and several of the early Phoenician historians and Roman historians were convinced, as we mentioned before, that the Egyptians were the Atlanteans who could not go home, because of the destruction of their land after their invasion of Athens, or attempt to invade Athens.²² The royal symbol of the Egyptians was the serpent, coiled upon the forehead of the solar crown. And the crowning of the Egyptian Pharaoh, the crown of the north and south was always adorned by a coiled serpent placed directly in the center of the forehead above the nose. This symbol also comes to us from the great serpent balustrades of Angkor Wat [Cambodia] and on the Angkor Wat symbols and many other parts of India including the Serpent of Eternal Time upon which Vishnu sleeps in the ancient Vishnu Purānic literature. We always have a serpent with seven heads. Plato tells us that the Atlantic continent was composed of seven principle islands, over which ruled seven Princes. We have already learned of the seven heads of Rāvan [Rāvaṇa] King of Lanka, the Indian Atlantis. We have also, constant reference to this peculiar septenary, the septenary of creating gods at the dawn of things.

And we have the seven-headed Nāga. We have the mysterious symbol which many have firm conviction must have originally represented Deity in the ancient Atlantean rites. We also know that this serpent appears wherever we have the motion of the so-called Atlantean or Mongolian culture. We have the mysterious serpents of Gobi. We have the serpent and the symbolism of Tibet and China. We have the serpent gradually metamorphosed into the five-clawed dragon, the imperial symbol of China. A strange and wonderful emblem. We know that the dragon lore and the dragon symbol came more and more to be associated with the magician and the sorcerer. We also have the mysterious serpents of Latin America. Quetzalqualt, the feathered-serpent, was a good deity. Not an evil one. We have the mysterious Stonehenge. We have the rattlesnake ceremony with the rattlesnake as the messenger between man and the earth. In the rites of the Quiches and other tribes of the southwest part of our continent. We have it among the Zunis and the Hopis and even among the Navaho peoples.

²² {R.H.—I wish to point out here, what Mr. Hall says is true but his timeline is off because he is not specific enough. However, there was a major flood before the last one, which occurred around 80,000 B.C., when the Great Pyramid was built by Adepts from Atlantis, Who foresaw that Flood was to take place a thousand years later. Those Adepts thus arrived to build that great structure which has stood the test of time so greatly that it has evaded the Egyptologist's and archaeologist's sense of when it was built. Further, remnants of the Poseidonian Atlanteans invaded the first or earliest Athens, not the latest. Mr. Hall appears to mix the two Floods together, it appears to me, even though he continually refers to the Noachian Flood of 11,585 years ago (at the time, as I write this). To my knowledge however, he does not give but a rounded date based on Plato's two books, which is good enough for most people. I give, however, the exact date in my: "The Universality and Date of the Last Deluge or Flood Myth As Described By Various World Cultures."}

These symbolisms of the serpent. The serpent with a raised head, we have generally associated with the serpent of evil. But even in the Bible, we are told, "be wise as serpents and as gentle as doves, as harmless as doves," the combination of the bird and the serpent, the feathered serpent of Gobi, Mongolia. [11:00] The flying seraphs {seraphim}; the symbols always of the ancient Initiate Kings. The symbols of the secret masters of magic in ancient times. And, it is believed, that by this, the Druids, who received it also and used it twisted as a serpent symbol around the orphic egg. That among these ancient peoples, this symbol had to do with the magnetic field of the earth. To them, the serpent was the symbol of pure life. To them, it was also the symbol of energy and of power. And the control of power and the directing of energy seems to have had something to do with the rising wisdom of the old Atlantean savants or priests. There is the consistent and continuous report that among these peoples, certain sciences were advanced, until man, having attained to a level of knowledge greater than his morality, having come into a power greater than his virtue turned this power to the exploitation of his own kind. And gradually, through skill, devised methods which unbalanced the natural equilibrium of natural elements and as a result of that, loosed the great volcanic fires upon himself.²³

When the priests discussed with Solon the mystery of the lost Atlantis, they told him that it was destroyed by fire, but that there would be another race rise which would be destroyed by an invisible power moving in the air. We have remembered this legend. We have thought about it and we cannot but wonder if the strange power that brings death in the air is not close to some of the things that we are presently concerned with. Now, in the last twenty-five years the problem of Atlantis has come of great importance. But it goes back earlier than that. I can say rather safely, I think, that from the time of the Neoplatonists of Alexandria to the rise of Francis Bacon in the seventeenth century, one heard very little about Atlantis. Men at that time were concerned with it only as the possibility of a land to be explored in the West. It came to be associated with the Islands of the Hesperides. It became also, the blessed land, and the land of hope. And efforts were made to parallel it with the mysterious land from which King Arthur was taken after he was mortally wounded at the battle of Camelot. Actually, however, philosophically, Atlantis was not given much consideration except as a problem of possible crisis in navigation. [14:00]

²³ {R.H.—H. P. Blavatsky's *The Secret Doctrine* states that during the past and future, continents will be destroyed asunder, alternating by fire and water. However, it should be noted that ultimately, it is fire which causes even water-based forms of destruction.}

However, with the rise of science, with a beginning of a new way of life, we see Lord Bacon beginning to sound certain warnings. We see him using the symbol of Atlantis as a means of distinguishing a new empire that was to rise in the Western Hemisphere. A world of science, a world of progress. A world built around the dawn of the great scientific humanistic instrument of logic and reason, which we know today. In other words, the whole theory, the whole system, was locked in the concept of the great scientific method. The method by which we would learn to wrest the secrets of nature from her. In which we would have power; power perhaps more dangerous than we could possibly know. As time went on and man in the west became ever more scientific and ever more progressive in these things, the interest in Atlantis has correspondingly increased. It seems that perhaps this continent was submerged not only beneath the waters of an ocean but within or beneath the subconscious ocean of ourselves. Somewhere in the subconscious part of our own nature, the warning of Atlantis still resides. And as our days of progress become more rapid, we become more and more conscious of a world that once vanished away and the possibility of our repeating this catastrophe in our own generation and in our own way of life. If this is the case, it seems that a subconscious association mechanism is operating. For every day the interest in the mystery of Atlantis increases. And this fatal interest is locked with the circumstances which caused the destruction of that ancient continent. [16:11]

The Atlantean Religion

How then, we should go further with the Atlantean religion? I think we may safely say that from the remnants that we have in various parts of the world, remnants of instruction, that what we call the mysterious temple of the Golden Gate, on the ancient island of Poseidonis²⁴ is a kind of archetype of the Mystery Temples of the Ancient World. This temple seems to have been the **Temple Mother** of all mysteries. The beginning of doctrines and secrets, rising out of knowledge. There is an ancient belief that Atlantis could produce scientists but could never produce a philosopher. That there was a certain element of reason that was deficient in these people. That they became masters of certain methods, which they preserved and perpetuated with upmost skill but they were never able to produce the great reflective power by means of which man recognizes the depth of personal

²⁴ {R.H.—I have referred to this in note 14, above. Nevertheless Mr. Hall's statements are still relevant.}

responsibility.²⁵ They were lacking in certain, internal moral sentiments, which did not prevent their brilliance but which contributed to their ultimate destruction. That they were destroyed for breaking the laws of the gods, can mean a great many things but let us imagine that the peoples who originally devised these accounts were reasonably intelligent. That we are not to assume that they were completely superstition ridden. If we assume what ancient wisdom assumed, what the Hindus knew and the Chinese knew and the Greeks and the Egyptians, 5,000 years ago were well aware of, and have given us good record of their awareness. Then, when we say that a man disobeys the gods, it does not mean that he goes against the words of some godling on a throne. Disobedience to the word of god or to the will of god always means the breaking of Natural Law. That is what it always has meant and always will mean. The individual who has a stomach ache is not punished because the gods take a particular dislike to him. He is punished because he has broken the Laws, which are the foundation of man's survival and here is the secret of his way of life. Therefore, an offense against Natural Law is the natural offense against god. The ancients were fully aware of this, that the laws of nature are the outflowing expression of the will of the creator. [19:21] That whoever breaks the laws of nature disobeys god. This was the belief of Pythagoras. This was the belief of Buddha. This is the great moral burden of the Institutes of Manu, that these great laws exist and will be obeyed.

Now, how do we disobey the laws of god or the Laws of Nature? The ancients declared that the way in which we disobey is when we use the powers or knowledge or the energies or the resources that we possess *contrary* to proper use. That the individual who uses Will is rewarded. The individual who uses badly or abuses is punished. Punishment and reward, therefore, have nothing to do with the dictates of an arbitrary, personal deity. They have to do with the individuals transgressing or keeping the Laws of Nature, which are the visible expressions of the will of god. Under these conditions, the Atlanteans, who were punished for disobeying the gods,

²⁵ {R.H.—The purpose of the Atlantean root-race was to evolve and develop the emotional body (*kāma-rūpa*) whereby decisions are based upon emotional factors and not mental factors or considerations. It is the purpose of the present root-race, the Aryan, to develop the mental body. However, as Master D.K. has pointed out in his books (Alice Bailey), the vast majority of humanity, today, is emotional, which means they are still thinking polarized in emotional terms and the skill of cold reason has yet to come in succeeding sub-races. Humanity has surpassed the halfway point of its evolution in the Aryan sub-race, being in the fifth sub-race. Once that is accomplished (and there is an overlap of many years), then will begin the Sixth Race which will develop the Buddhic or intuitive body or Higher Mind. By then, hopefully the emotional types will have evolved to such an extent to "go with the flow." One can see by observation, the so-called Covid-19 panic and cancel culture is based almost exclusively upon emotionalism, not upon science and pure reason. The evil Elite who are behind this have always recognized that human's fear could be used to their advantage. Corporations, main-stream media, governments (their legislatures especially), the medical industry and academia and education and the masses have all fallen into the same trap of glamour, which is fear-based. Those behind this massive movement have taken advantage of the people's fear factor in their complex advertising campaigns, which employs hypnotic, subliminal techniques.

were undoubtedly punished for some form of conduct or action which was contrary to the rules and laws governing the way of life under which they existed.

According to the nature of the catastrophe as described by Plato, and also recorded in other works, these Atlanteans grew great with pride. Well, pride might be regarded as the form of disobedience. But pride in itself produces only minor catastrophe. It is the proud man who suffers ultimately, but we do not assume that the proud man is going to be destroyed by a bolt of lightning. Pride, arrogance and as the Indian reports suggest, a man believing himself to be greater than the gods. And thereby declaring himself to be free of their laws, making laws unto himself, believing that his own will is stronger than universal will. Believing that his own desires are greater than universal desire. That this constitutes the disobedience referred to. This is also, of course, the basis of the rebellion of Lucifer.²⁶ And in the rebellion of Lucifer and his destruction by the Archangel Michael, the casting of Lucifer into the abyss, together with the great monster and all this vast accumulation of heavenly stars. [22:34] This battle, between the psychopompous {psychopomps} of heaven. The army chaplain and master of the lord and Lucifer, seems to suggest again a parallel to the Atlantic deluge. The casting of Lucifer into the abyss, seems to have to do with the humbling of great pride. Now when we grow proud, it isn't the fact that we think we have better clothes or a better home or something that takes the dangerous form of pride. The pride that causes destruction is nearly always pride of mind, pride of will and the kind of pride that causes man to lose his universal kinship with life around him. It is the pride of the Pharisee of the New Testament who gave thanks that he was holier and greater than others. But this pride even so is childish unless it inspires or impels the individual to an open rebellion. If it causes a people, or a nation, or a race to violate collectively the laws of the world in which they live, then such a people may well bring itself to destruction. The implication all the way through the story, the nature of the destruction, the record of the Egyptian Priests and all of these things seem to imply that the Atlanteans had in some way become possessors of secrets of nature. Secrets, which they were able to abuse. Secrets, the abuse of which constituted so vast an iniquity that it suddenly unbalanced the natural equilibrium of the world and caused a terrible disaster.

Now that man's action can, under certain concerted circumstances create disaster is not an unstudied phenomenon for a parallel between pestilences, seismic catastrophes, earthquakes, tidal waves and similar things as these in their

²⁶ {I should note, this Rebellion has to do with a highly occult series of events during the early beginnings of the creation of the human when mind or the higher principles were introduced to form the complete human, involving the fathers or various *pitr*s. For Lucifer, esoterically, means the Bringer of Light. This occurred during the third or Lemurian root-race. See H. P. Blavatsky's *The Secret Doctrine*.}

periodicity, follow closely upon wars and civil strife, records of such parallels have been kept. And we know that every great social outburst of mankind on a destructive level has been followed by natural disaster. If therefore, for some reason and in some way this outburst was sufficiently great to cause a serious disturbance within the spiritual atmosphere of the planet, it is quite possible that this disturbance could have resulted in a catastrophe. Therefore, the assumption has been always among the writers and students of this phase of the subject, that the Atlanteans in some way got hold of what we call science. Some form of it. Something perhaps which has been so completely blocked from our minds that we cannot even find it again. By means of which, they gained control of great creative energies [26:00] And by means of these energies which they had learned to control, they abused and perverted this power, forming what was called black magic, which is said to have begun with them. And through their perversion the transforming of the serpent of wisdom into the serpent of death, they broke the law and the gods hurled against them in the full weight of their wraths and displeasures. The gods being the offended Laws, striking back at the offenders.

This leads naturally, to the next question. What kind of Laws and how did the Atlanteans break these Laws? What are we dealing with? We have no record or evidence today, although we have legend. We have no proven record today of the mechanical skill of these ancient people. We have some intimations. Some things have been found that might possibly cause us to suspect that they had advanced considerably on the levels of mechanistic achievement. But we have no absolute proof of this. We do have, however, from the old legends, that the Evil One, the power of the adversary, the Black Magician who stole away the Vedas in India. The people of the world had grown evil and the story of Babel and the Deluge. We have constantly, in the ancient writings, the concept of magic, of sorcery, of some kind of infernal skill with which man was able to perform these diabolical things which caused the wrath of the gods. As you go back into the great institutions of ancient religion, you find the records of the struggles of magic. You find the rising out of the old ways: the conjuror, the necromancer, the wizard, the sorcerer. And these words we use today so broadly, so generally, so inconsistently, that they merely represent something out of a fairy story. We have no idea what these terms might imply, if separated from our very prosaic and very inadequate comprehension of them.

The old Indian systems of thought suggest definitely that the great tragedy of Atlantis was due to the procedure which led finally to the organization and integration of the human mind. That the mind was involved in this mystery. That in some way, the mind, by its abuses or by secret formulas within itself, gained power

over the energies of nature. That, instead of building machines, these ancient peoples developed a kind of mentality. A mentality far beyond anything suggested by the extrasensory perception gamut. A kind of mind over matter. A kind of power of mind to dominate the action of natural law. This was perhaps a phase of Will and Yoga. This was an ancient belief. [30:00] An ancient way of life that man, possessing the secrets of the use of mental energy, could by means of it, attain any end or any purpose that he desired. And that therefore, that which he would will to do, and that which through will he could accomplish, he had the right to do. Therefore, the utter autocracy of his own will and the skill to exercise that will. The story of miracles, coming down from the gods of the past. Deities who blasted mortals with a glance. Deities who wiped out races with a word of power. All these things seem to suggest, that at some remote time, man had a knowledge of the use of mind as a direct instrument of knowing. As a direct instrument by means of which, he could control the operating forces of nature.

Paracelsus declared in the sixteenth century that such power existed. That he had witnessed it. That it was not completely lost. And we have reason to suspect that a great many of the phenomena of eastern magic and of strange ancient reports, like the magicians of pharaoh's court. These things have to do with a kind *magia*, a magic of mind projection. And that this could conceivable have been carried to a very high degree. That it is quite possible that these persons in the ancient Atlantean world were not so different but far more skillful. And that in reality, they were the glorified aspects of the shamans of the various sorcerers and wizard-mongers of Siberia today. [32:05] That they represent the same type of power that we find in Voodoo and in Africa. Namely, the mysterious ability to control minds. That they possessed, to a great degree, this mental science. This science of forcing the universe to obey the will of man. This might well have been their arrogance. This type of skill which we still regard as one of the highest forms and which we hope some time that we can develop, might have been the troublemaker long ago.²⁷ There would be no fossilized remains of it, no need for inventions as we know them. We can remember how the gods of Greece walked through doors and appeared on earth at will, surrounded themselves with clouds of invisibility, travelled from place to place, came in dreams and visions and vanished again. That these actions do not only sound like the gods of ancient Greece but they sound like the ancient wonder

²⁷ {R.H.—This is the main reason why the development and use of Will is yet to come within humanity when stable emotions in the form of love-wisdom, pure reason or active intelligence and unselfish intuition have become apparent in all beings at that period, because Will, in selfish hands is highly destructive and dangerous. All selfish, ignorant humans, having forfeited their rights to continue to participate in this world-system, will be removed from our present world-system, delayed in fact, and will be given a future opportunity during some **future** world-system, not ours, when the present animal kingdom will advance to become human.}

workers and Rishis of India. These powers of the prehistoric godlings or the powers that we attribute to the masters of magic and the adepts, arhats and Rishis of the classical Indian culture. These are the ones who walked in the air. These are the ones who could speak at great distances and be heard, who could go around the world in the flashing of an eye. These were the powers that in some way, existed within man.

We often wonder and many peoples have wondered, why it is that primitive man today still possesses remnants of these powers. And that civilized man does not. That it is almost impossible, at least very difficult for the average so-called cultured, educated, modern person to cope with the mystery of mental energy. He is accustomed to a practical and prosaic way of life, and all these other things seem strangely morbid and fantastic. Is it quite possible, that in some way, that this blocking out of the internal power of the human mind to control the universe forcing man to turn to the [? advised] instruments when he knows he has better ones in himself? This turning of all things away from the cultivation of internals to the domination of externals. This self-forgetfulness. [35:00] This casting of the Prodigal Son into the darkness and fleshpots of Egypt. This, all of this, is somewhat mysteriously tied to the Atlantic disaster.

Does it mean that archetypally, in some way at that time, man, by committing a sin against the Holy Spirit, received upon himself, the curse of that sin? The curse, which has locked the magic side of his own nature so that it now comes to him only faintly and often dangerously in sleep or in dreams. Or in nightmares. We know perfectly well that the evolution of man, the faculties of a superior nature should gradually take the place of those of an inferior nature. We know that the natural direction of man's growth now is the growth of his own internal resources. Yet we find him turning again to the outside. We find him substituting mechanistic procedures for the development of powers which the history of the world tells beyond doubt that man possesses of his own nature. Now, these things have been locked. Is this legend that Plato told us then, the submerging of Atlantean mind by a deluge within ourselves. Is this thing which we call the subconscious, the ocean that closed over the Atlantic world? Has it something to do with phases of our own soul? Has it something to do with the locking of the transcendental arts which man once certainly possessed if we may believe even the most simple stories of our own scriptures, unless we wish to regard all of these things as fables. And if we do that what do we gain? We gain only a larger mystery than any of the others.

So the old belief was, that the serpent, which was the symbol of esoteric arts and always has been. That the serpent once stood upright but was cursed and fell upon the earth to eat of the earth. That it was once the most subtle of all creatures,

but it betrayed man and as a result of this betrayal it was punished and humbled. This serpent has something to do with the psychic life of the individual. And it also has some way a binding in with the ancient Atlantean kings.

Thus in the legends, we do not need to assume that Atlantis was destroyed by the premature discovery of atomics or something of that nature. Because, what we call atomics today is nothing but man blundering outside of himself with laws that he should be working with within himself, to find that the natural and proper way to apply these energies for the unfoldment of his own consciousness, so that he shall truly know good and evil, which he does not know today. So, our problem is that the evil of Atlantis; the magic of Atlantis; was very possibly and almost certainly, if there was any truth to the old legends at all, the result of man's premature effort to conquer by mind, a universe which is actually a spiritual world. Their effort to subdue or to subject consciousness to intellect. In so doing, placing the human ruler above the divine and making the gods the servant of man instead of man the servant of the gods. Well, this the great punishment came upon him, the punishment of madness, destruction and death. The punishment that wiped away of civilization, a great culture. Leaving not a [rat ?] behind.

Thus, the Atlantis myth as Plato describes it could well be of the greatest and deepest importance to psychologists and psychiatrists and all those who deal with the locked parts of man's internal dark life. The part that might well have been submerged and have gone down in a great catastrophe in the great beginning of his existence.²⁸ Supposing at an early struggle between will and consciousness, man set upon himself the whole psychic framework of his present psychotic pressure. That all our intensities, our neuroses and our frustrations, are due to an Atlantean catastrophe in ourselves. The locking and destroying of a psychic Over-self that was sacrificed long ago and is still sacrificed to make possible, the strange obscuration of values from which we have suffered ever since. [40:10]

Now, there is another interesting point that we may bear in mind. And that is, it is said that in Atlantis, there is a legend, that the Atlantean was left-handed. Now, just exactly what does that mean? If we are to study this a little bit, let us take writings of various kinds that are written from left to right and from right to left. Let us go back to the old idea and we find in ancient religion, the idea, that those works which are the works of god shall be performed with the right hand. And, those works, which are surely the works of men, shall be performed with the left hand.

²⁸ {R.H.—The great beginning of man's existence, however, occurred during the Lemurian culture, which was millions of years **earlier** (or in Italian, *prima*) to Atlantis. But because Mr. Hall's topic is Atlantis and specifically that of Plato's Poseidonis, he wished to apply the consequences to the latter days of Atlantis, as the topic is too vast to explain in a few short lectures and not confuse or exhaust his listeners. It would require years of lecturing to superficially explain the ensuing events during the entire Atlantean culture of many millions of years.}

With the right hand, man shall touch clean things. With the left hand, unclean things. The right hand and the left hand, therefore, seem to have some bearing upon our consciousness. Count Louis Hamon, Cheiro, who I knew many years ago, the great palmist, made a very simple statement based upon all studies of palmistry. He said the right hand, in a normal person, is read to represent the present state of the individual. The left hand is past. The left hand, therefore, is that which he has been anciently endowed. The right hand is what he does with it. [41:46]

If we take this symbolism, Atlantis, the left hand, the left-handed man. That which is the ancient endowment. Something that has come down. Something that belongs to us. And something across the face of which has been drawn a veil. The same veil that divides every human being. Not only from the past behind his birth but also from the dark source which is behind his body and his personality. The ancient rituals of the right and left hand seem to be much concerned with this. For in sorcery certain things had to be done with the left hand. Magic figures to call demons were done with the left hand. Magic signs to invoke angels, with the right hand. The old sorcery goes on. There are some exceptions to this among some peoples but the prevailing pattern is that this left hand is always the hand of the works that shall be concealed. That man shall not reveal to himself. This is the hand that doeth the works that the right hand shall not know. That not the one hand know what the other hand doeth. And what the other hand doeth in as far as the ancient world is concerned, man does not know. He knows that he has come down through the veil.

Why is there this veil of history?²⁹ Why does everything that we seek to know about the story of man come up against a blank wall that corresponds very closely with the destruction of Atlantis? Was there some psychic cataclysm at that time, not only visible but invisible? Was the principle part of this cataclysm invisible? Was the Atlantic story only a fable to describe a spiritual fact in the growth of man? However we wish to look at it, we know that we are in the presence of a very profound riddle. A riddle which will not be solved even if we discover the landmarks of an ancient continent.³⁰ If we should tomorrow discover the ruins of the City of the Golden Gates, we are not sure even then, that we possess the secret. Anymore than Dr. Bresston {hard to clearly make out but probably, Dr. James

²⁹ {R.H.—This is, in fact, the purpose of my work in progress titled: *The Ring-Pass-Not and the Twilight Between Recorded and Unrecorded History*, by Robert Hutwohl.}

³⁰ {R.H.—What follows is true however, the magnitude of the discovery of the landmarks as to how the ancient Atlantis was laid out would set in motion a considerable new-found importance for anthropology, geology, archaeology and most importantly: the clues to the origins of humanity's beginnings (although for the true origins, we would have to look to the roots of the Lemurian culture). The interconnections are profound. There is a lot of work to do and hopefully future open-minded researchers are willing to carry out that work. The chances of discovering sunken Atlantis are quite possible but discovering ancient Lemuria will be more difficult because it was so long ago and much evidence is under the oceans.}

Henry Breasted} was sure that we knew the secret of the Egyptian language simply because we have the Rosetta Stone. The possibility that Plato was a man of philosophic insight and an Initiate to the Mysteries, used this story for a totally different reason from that originally intended, is possible and reasonable. [44:40] Especially when we know a story of parallel nature, obviously with double meaning, has appeared in every early religious writing of mankind.

What then, are we actually working on? Are we working merely upon this simple story or are we working upon something larger and more important? The Chinese tell us that at death, every individual passes through the Atlantean mystery. For in this, his objective life is submerged in the unknown. That Atlantis is repeated in each individual at the close of a life cycle. And also, that at every 25,000 years in the great Platonic year, the Chinese say, when the sign of the Equinox passes into the house or sign of the fishes {Pisces}, we have the Great Night. Now actually, we are now, therefore enjoying that blissful interlude. Because the equinox is at this time, taking place in the sign of the fishes. From about the year, A.D. 325, on for over 2,000 years, the equinox takes place in the sign of the fishes. Which according to the Chinese, is the sign of the Deluge. Their symbol for this is that the age in which the good man and his family must carry the truth across the darkness until the dawn of another world. They expand this, the *I Ching*, by explaining, that in the day of darkness, when virtues fail, when it is almost as in the Indian concept of the Kali Yuga, when all of the great values go into poverty, in what Plato calls the years of sterility, the great ideals of the race languish. The great institutions of man decline, and in the words of the Hindu, every man who has an elephant shall be called a raja. It is the time of power, the time of pretense, the time of materialism, and the obscuration when again the Book of the Law is stolen by an evil demon and carried to the bottom of the ocean of oblivion. It is in that time also, that the great being, Vishnu, which is, who is the savior of worlds, who speaks in the form of Krishna to Arjuna at the battle of Kurukshetra. Krishna says, when virtue fails upon the earth, then I come forth. And, according to the ancient Chinese, it is in this age, in which the good man and his family in the boat are going across the great sea of darkness that the deity, in the form of the fish {the incarnation of Vishnu as Matsya: part man, part fish} comes to guide the boat to the safe haven.

Thus, apparently, the Chinese and the Hindus both recognize that the Age of the Fishes, is the time in which the great ideals of man must be preserved and protected by a few. That they will not be popular. That they will not control, that the great and good things will struggle quietly and silently for survival. That in these days, false things shall be called great. And great things shall not be known. But that by virtue of the grace of the Divine Power, the mysterious Patriarch and his

family, symbolizing those of noble insight, shall be carried safely across the darkness. And from their dreams and ideals shall come forth the progeny of a new world. This, accordingly, is also a Chinese concept of the Atlantis cycle. There is no doubt also that in the great Brahmanic year of India, the year composed of 4,320,000,000 mortal years, that this is surrounded by the great pralaya, the sleep of the gods. And that the Atlantic story can also bear upon the great dissolution that follows all cycles: the alternating days and nights of Brahma. The outpouring and inflowing of universal Life. And that in the inflowing, when the silence and darkness comes, then the seeds of life, the germs of life, the archetypes of life, move like a little ship upon the surface of the darkness. And are carried across the oblivion to the coming of the new day. Just as the soul and light seeds of the holy Arhat are carefully preserved and carried across the darkness from embodiment to embodiment.

Thus, there are many allegories involved in this whole problem. And upon the greater, the lesser has been built. And upon the lessor, the greater has been conceived. These things, the Hindus studied mathematically and astronomically. Tying it all into one gigantic picture. And they believed that all things follow patterns. Therefore to possess the key to one of these great cyclic patterns is to understand the principle underlying all of them. By such concept and by such analogy, we have an eternal Atlantis myth. A myth which has to do with the dying of worlds. We have a small Atlantis myth which has to do with the dying of men. [50:44] And we have between another Atlantis myth which has to do with the dying of races. With the endless changes in the forms and patterns of things. We also, in every instance, find that this dying is due to abuse, due to the exhaustion of resources. And perhaps therefore the Indian saint is not so wrong when he says that all dying is due to abuse. And that the individual who attains perfect contemplation and the perfect transcendence of consciousness over mind is immortal. Therefore cannot sink under the ocean or go into the darkness of some lost world. There are so many ways in which we can approach this lesson.

From the Greek's side, the moral. From the East of the Hindu and the Chinese side, the rational. The strange deep involvement in law and in magic. In use and abuse. And in the great struggle of mind and matter. And finally, the struggle of mind and consciousness. And I think that the great purpose of the new Atlantis would be well-achieved if man can achieve the conquest of consciousness over mind. That he can free himself from the polarized existence of the mind. Free himself from the strange delusion which has possessed him of so long.³¹ This delusion of power, this delusion of ambition, this delusion of possession. For Plato

³¹ {R.H.—As with H. P. Blavatsky's *The Voice of the Silence*, "The Mind is the great slayer of the real."}

tells us: For these things, the Atlantean died. Because, in the search of them, he gained a skill which he used selfishly. Becoming a black magician, accomplishing his end by compromising his relationships with the universe.

It is by these ambitions also, so fail the angels. It is by these same misuses that modern man has drenched himself in his world in blood since the beginning of history. If therefore this solution lies somewhere, it must lie within man. It must lie in the correction of the basic faults which destroyed Atlantis. And these faults which have destroyed every man and every woman since Atlantis: These faults of selfishness. These faults of the so-called victory of the mind, with its fears, its hates, its grievances, its prejudices, its conceits and its opinions, by which man has always defeated his search for truth and destroyed his quest of life.

Therefore, the curse of the Atlantean has fallen upon us. The curse of our own mind-ness, the curse of egoism, as opposed to the universality of things, which alone can solve our problems. Now, it's quite possible in a moral world, all these legends were fitted together to contribute a great overtone to our scripture. But it is also quite possible that these legends relate date back to a factual circumstance, which was the supreme example of everything implied. The first and dynamic proof that man, breaking the law, must perish. And certainly this has been the moral burden of the story since the beginning. And is still something which we can enjoy considering. And if this is the fact of the case, if this moral lesson is the deep one, if this struggle between mind and matter which was lost in Atlantis in which we are fighting again today is the true context of the story, then this drama is of the utmost concern to us as a guide to character and as a warning of what can happen if man refuses to correct these basic weaknesses which have always afflicted and distorted him.

But our time is up so we will continue with our discussion of Atlantis, next week.

Atlantean Records in Africa and Polynesia, by Manly P. Hall,
from his *The Atlantean Hypothesis* lecture series. Transcribed to
digital text from the original audio recording by Robert Hutwohl.¹

Part 3 of 5 lectures

Side A (58:35 minutes) [Delivered June 18, 1958]

Now, when we announced this series of talks, one of our friends wanted to know how we could take five evenings to it. But in reality there seems to be so little to talk about. Actually, there is more than meets the eye. And, to make much of it intelligible and factual, we have to make enough digressions into related fields to need some time for clarification. So, in proper spirit, we start this evening with a digression. But it is relevant to the subject.

Two theories have long existed, as to how the cultural life of mankind spread throughout the world. The first of these theories assumes that the plateau of mankind rises collectively over a long period of time. That there is a universal evolution's pressure that moves behind all peoples, pressing them forward and that this motion has as its exceptions, only a few groups of minor importance, that in one way or another have been left behind. Or have been unable, through decadence or through the inferiority of blood stream, to maintain the general pace. This would mean, at least theoretically, that throughout the world, the mere fact that a nation or race comes into existence, implies that were it solitary and alone without contact with any other group, it would slowly evolve its own culture and would finally level off with a common culture of the world. There are many strong advocates of this idea and it has quite an attractive appeal. We like to think of it also with individuals that the person, if moved by forces which regardless of what he does will ultimately bring him to the level of his kind so that by the mere circumstance of birth, he is destined for a noble place among his contemporary cultures.

The second theory or attitude is that culture actually moves from centers and that these centers form what has been called a symphonic cultural theme. That

¹ {Mr. Hall did not have notes, as this was an audio public talk. The reader is hereby given permission to quote parts of this book as long as the Author and Translator are given credit.

It should be noted Mr. Hall, during his lifetime, surveyed an enormous amount of material during his investigations, which can be attested by the massive and wonderful library at the Philosophical Research Society, which he founded. I have had to guess at the paragraph breaks the best I could, since there is obviously no indication from the audio recording. Transcribed from an audio recording on Dec. 2021, with Notes by Robert Hutwohl}

people after people, race after race, will be touched by a certain common motion contributed from centers of culture or from neighboring peoples or by the rise of a particular group whose achievements will be spread over an area. Therefore, what we call the rise of peoples is actually the result of their coming into contact with other peoples. Coming into contact particularly with cultures superior to their own. Now we know this presents a basic problem.

And if we wish to hypothetically assume that the first man had to grow that way, we would be having trouble locating the superior culture to which he is indebted. Thus, we have a situation which has to be thought through rather carefully. We can however, at any point in our study take the time to advance the general study of primal progenitor. We cannot know who came first or who had the preceding ability.

Our primary concern now is to determine a theory or to make it as reasonable and practical as we can. If therefore, we wish to assume that all peoples have a common impetus behind them left to their own devices and isolated in a jungle, or in a swarm born on an island, will still develop parallel attainments with other peoples. [5:06] Then we may assume the Chinese enriched their culture without any reference to outside powers. And if there are similarities between the arts and cultures of China and those of Egypt, these similarities are accidental. They are simply the result of individuals working out problems, and because of reasoning powers which they possess arriving at similar or identical conclusions. Against this theory however is something else which we cannot completely simply disregard. Namely that various areas of the earth's surface have certainly produced widely different cultures. There is not merely one story behind the growth of human life. There are several basic stories. And these stories do not fit in to this idea that all persons or all groups must inevitably arrive at the same conclusions.²

Rather, we know that we can divide the progress of mankind into streams or rivers, of which there become several prominent streams. These streams may mingle but their identities are never lost. And at some remote time in the future these individual streams can separate again, and continue on their own ways without being completely absorbed into any other cultural motion. This leaves us with certain problems which can be approached in one way or another.

² {R.H.—For this, the student of anthropology would require an extensive and detailed study of the theosophical idea of Root Races with their subgroups: sub-root races, family and branch races. Then, and only then, can the truth be understood regarding human evolution which is beyond the scope of what Charles Darwin first attempted.}

A French writer, in a work called *The Migration of Symbols*,³ attempted to show as Wilson did with his swastika migrations,⁴ that certain symbols, moving about the earth, traveling very slowly but inevitably from culture to culture, become so to say, the footprints of borrowings. That the motions of these basic symbols can be used to prove how ideas are transferred from one group to another.

The swastika migration is an excellent example of that. This very primitive glyph appears upon the most primitive and crude stone carvings. As a pictographic representation it is to be found on the rocks and cliffs of our own Southwest. This same emblem appears among the Nordic peoples of Scandinavia, Finland and those areas. It is strong in India and in China. And it is to be found wherever cultural groups seemingly have some contact with each other. The passing of this swastika symbol is certainly widely noted.

Pottery designs are another stream, which including such devices as the swastika, certain primitive bird symbols, animal symbols, geometric forms and structures, seem to travel according to distinct roots through the mysteries of the ancient world.

Another interesting migratory symbol is the bow and arrow: A primitive instrument of both defense and offensive warfare. And do not think for a moment that when we say bow and arrow, that we are exhausting the theme. Even this simple device is susceptible of numerous types, kinds and forms which are highly individualistic and which can also be traced. Now we know, for example, we can trace the migration of the bow and arrow down from the Bering Straits along our own western seaboard. In fact, we can trace it practically throughout the United States. But for some unknown reason when we come to the border of Mexico, we lose it. Why did this bow and arrow not proceed down through the peninsula of Yucatan? We do not know. These people do not seem to have originally possessed this instrument. Although later, of course, they became aware of its use. Their primitive instrument was the atlatl, the throwing stick. And this was their ancient and traditional weapon. Thus, this migration of the bow and arrow does not completely cover all areas any more than the swastika does. [10:00] Or the monolithic construction of ancient times. Or certain types of drawings and carvings and pottery, ornamentation, beadwork. The scarification of the skin. The developments of various totems, taboos and things of this nature.

These all can be traced. And from their elaborate tracings we are inclined to support the belief that these things did migrate. That there is a strong case for the

³ {R.H.—D'Alviella, Eugène Count Goblet, *The Migration of Symbols* (Hibbert Lectures 1891, Westminster (London), England, Archibald Constable and Co., 1894) (b. 1846 – d. 1925)}

⁴ {R.H.—Wilson, Thomas, *The Swastika, the Earliest Known Symbol, and Its Migrations. With Observations on the Migration of Certain Industries in Prehistoric Times* (Washington D.C., U.S. National Museum Annual Report, 1894)}

belief that culture was contagious. That it passed from one people to another. We have already pointed out that nearly all ancient nations trace their origins to preceding nations or to messengers, or to teachers, messiahs and godlings who brought to them a higher degree of culture than they as primitive people, possessed.

Thus, most nations do not claim to have originated their arts and sciences; but to have received them either from the gods or from some other preceding cultural group. This leads us then, gradually into the theme which we wish to emphasize tonight. But we are seeking further evidence of the Atlantic migrations, the Atlantic philosophy and the Atlantic symbolism. And we want to start with a consideration of certain areas covered a number of years ago by the African explorer, anthropologist and ethnologist, Leo Frobenius.⁵ Frobenius did a tremendous work in quietly meditating upon the origin of African culture. He realized that he was in the presence of a very ancient people. He realized also, as historians have since noted, that he was privileged to know only the remnants of this people. That wherever you turn in Africa, you are in the presence of traditions, of legends, of fables and myths. Of allegories and doctrines and also of the most strange bazaar and extravagant symbols.

Frobenius came to the conclusion that there were two distinct African cultures. One of these cultures was apparently indigenous. It originated somewhere within the boundaries of the African area. The other culture was not actually indigenous, although it had been resident there for a very long time. He strengthens his position by showing that there are at least two basic concepts of life held in Africa. That these concepts of life are essentially irreconcilable. And that also these concepts represent distinctly different levels of social origin. One concept is considerably more exalted than the other. One concept indicates a greater experience background than the other. One, the more primitive, would be likely in the area. It would be

⁵ {R.H.—Leo Viktor Frobenius (29 June 1873 – 9 August 1938) One of his works was: *Auf dem wege nach Atlantis; bericht über den verlauf der zweiten reise-periode der D.I.A.F.E. in den jahren 1908 bis 1910* von Leo Frobenius ... hrsg. von Herman Frobenius ... mit 48 tafeln, 27 illustrationen, einem bunten bild und 2 karten *Expeditions bericht der Zweiten Deutschen Inner-Afrika-Expedition (1907-09)* [On the Way To Atlantis. Expedition Report on the Second German Inner Africa Expedition (in the years 1908 through 1910) By Leo Frobenius. Edited by Herman Frobenius] Frobenius considered the lost civilization, described in this book, to be the root stock of the African peoples in Africa. {Although an interesting theory, we should also consider the Lemurian root-race as the stock race populating the African continent, particularly because the skin color of that race were black and black-blue. It would have to be determined whether the ancient Egyptian were of dark skin or lighter skin. H. P. Blavatsky's *The Secret Doctrine* mentions certain peoples being sent by the Manu to populate Egypt and mix with them to modify the genes. However, we have seen the Indian people or Aryans, as being of dark color skin. A student may be further confused to consider the anthropologists of today consider Africa to be the continental origin of the dark skinned people on earth. Were that so then we would have to look at the Australian continent which is a very ancient continent or land. Genetic studies have advanced some of these theories, though not finalized and are ongoing, due to the evolution of genetic techniques. It is much more complex as to the origins of the dark-skinned race. Samoa and other similar peoples of the Pacific area should also taken into consideration. The Lemurian continent stretched east and west into the Atlantic and Pacific oceans but predominantly the lands stretched from western Africa eastward towards Australia, New Zealand into the Pacific including the Hawaiian Islands (which are the peaks of certain sunken continents of Lemuria. But Lemurian land also covered northward into the direction of the Bering Strait.}}

consistent with the gradual emergence of a very primitive human type. A type gradually struggling its way through thousands of years to final adjustment within its environment. The other type shows a completely different background. One of the points which Frobenius makes is that the indigenous type is dominated and permeated with a strange subtle humility. It is the humility of the child. The humility of the primitive. Of that which is growing up in a world of wonder. And these simpler peoples have now come in conflict with their environment. They grow up through as he calls them, the children of nature. They accept everything without doubt, with infinite patience and if necessary, with mortal suffering. These people do not seem to have any grandeur in them. They do not seem to require it. They are certainly God's meat. And they have their own ways and their own happiness. They are not a miserable people. But they are a people of childlike disposition. Like small children, they can be difficult. Like small children, they can be headstrong. [15:03] But underneath it all, there is very little innate sophistication.

The other group, which seemingly comes from a totally different cultural level, is penetrated and permeated throughout its structure with a strange *haute*, with a mysterious grandeur. With a sense of descent from great and noble forbears. This second group, therefore, is composed essentially of the proud. Those who raised their heads high. Those to whose simple ways are not enough. Those in whose social and political structure, there are evidences of complexes of greatness whose social code is involved and complicated and bound with numerous obligations, whose religion is deep and ancient and demands a great deal of self-discipline and self-control. These strange peoples are not simply children of nature. They have already reached that cultural platform in which they seek to dominate nature. That they seek to be strong and to use nature. They have already come to that time in which they will not accept inevitables, but will struggle against them until the death. These people have always had a proud heritage. And among them also, there has been an astonishing maturity of arts and considerable basic growth in sciences. These peoples have much more cleverness; much more astuteness than those other tribes which seem to belong to a simpler stock. Most of all perhaps, these proud ones, these ancient ones, like the brave, heroic, gigantic Ashantis [Asante] have this background of nobility. They dream back to kings and emperors and great empires. They look back upon a time in which they had vast temporal powers that have slipped away and they believe and remember how their civilization was created by sixteen gods, who descending from the skies, established these people as chosen set upon and dedicated for a strange and wonderful destiny.

Thus, these strong mysterious peoples, feel themselves to be moved by a destiny. To have a purpose or a reason. Ambition has been born in them. Pride has grown in them. And we no longer have these simple, primitive peoples. This does not mean that the proud ones live visibly in great splendor. They do not. But

comparatively, they live in a different way. Theirs is not the simple jungle village. Theirs is the town with broad avenues and streets, with palaces for their chiefs and rulers. With temples for their gods. With the actual architectural foundation of a mature community. These people believed in broad thoroughfares. In clean towns and villages. And they lived together on a level of considerable cultural refinement. They held obligations with sacredness. They kept their word. They punished their criminals. They rewarded the good. They sought the advice of the old and the wise. And these peoples applauded wisdom. Regarded it as important and held high offices open to the learned, whereas among the more primitive people leadership was mostly in the hands of the physically strong.

So, these other groups had reached the point where they appreciated strength of mind above strength of body. And they did not merely feel that they had grown up out of the jungle. They felt that they had been exiled into the jungle from a better state. From some ancient background that was real and deep and valuable. As might also be expected, these people were more belligerent. More aggressive. More likely to defend their domains. And when European nations came into contact with them, they found them much more difficult to colonize or to control or to subjugate. [20:08] Because, among these natives, there was this sense of great dignity. And they refused to regard themselves merely as wafts in the African hinterland. They held themselves to be equal to any person who could come to them. And they wished to be treated as equals by the greatest, the bravest and the strongest.

Frobenius makes quite a careful study of these two types as telling something that is worth thinking about and remembering. Now, in the area which we call today, Nigeria, which is divided into two general areas, also, northern and southern Nigeria, we have the center of this particular aggressive, positive culture. Nigeria is on the west coast of Africa, above the center and overshadowed by the great northern area of the African continent. It is somewhat east of Liberia and is not very far from the British colony of Lagos. This Nigerian area has always been distinguished for a very progressive and intelligent people, capable of accepting many perhaps more rapidly than most of the other African areas. Now in this particular group, in this situation, or contiguous to it, we have a number of cultures arising which are important. One, was the culture of Benin. Benin was first open to the western modern European, who contacted this African tribal unit with astonishment. Great Benin was a city ruled over by an ancient aristocracy. It was ruled over by a proud and splendid ruler. And this city was rich with treasure and achievement. It had magnificent arts and crafts. It had a dignity, a sedateness, a maturity, an absolute atmosphere of a metropolitan existence, long before it had been contacted by European traders or missionaries.

Another area in the same general group is Ethay. And the Ethay people are noted for their bronze casting. Most of the ancient casting in bronze in Africa is done in this general region. Involving Euruba, Benin and Ethay. In these groups, the art of using bronze was brought to a very high degree of skill. And the Ethay masks and carvings and the great Benin heads, amulets and even chain armor, their helmets and their crowns, their swords and their ceremonial instruments, are of a very superior degree of workmanship. Their ancient legends tell us that this ability to work bronze was given to them by very ancient leaders who came from a distant place.⁶ In any event, this work in bronze has intrigued archaeologists ever since it has been noted. Unfortunately, as the result of an accident, but involving an expedition against Benin because of its attack upon colonial civilians, in the course of trying to destroy some of the political aggression of this tribe, their city accidentally was burned. No one intended to burn it. But it was one of those unfortunate incidents which often accompany war. And, in the destruction of their city, the heat destroyed most of their bronze artifacts, so that good examples of this type of work are comparatively rare and fetch a very high price in the market. But they are without doubt, one of the strongest and most important forms of primitive art. They are perhaps among the greatest of folk art. So great, that today the most sophisticated European and American collector congratulates himself if he can possess a genuine example of this work. It is a very high degree of craftsmanship.

Now, these people are surrounded by other groups who have no such knowledge; have never practiced such arts and are considerably less advanced in most of their social organizations. Frobenius, considering this carefully, would like to think that two cultures exist, therefore, in this African area. [25:42] While he does not actually say so, he is inclined to believe that the so-called primitive culture is much older than this sophisticated culture. That the primitive culture represents an almost an unchanging primordial state down through the ages. A culture which will respond to civilizing influences much more slowly than that in these important but limited areas. He considers the second group to be more recent yet of course ancient, but having achieved a great deal more of pressurable {sic} progress. Progress due to incentive and drive within the people itself; that they therefore represent two kinds of stock. And Frobenius definitely states in his book, that he believes that the Ethay people and the Yoruba and Benin people are actually Atlanteans. He has studied the Atlantean theory very carefully, and he bases his contention upon a series of important factors.

First, he has analyzed not only the crafts and arts of these people, but their religious cults. He observes in the religion of this area, the tremendous veneration

⁶ {R.H.—This would be an example of the Atlantean race people giving the benefit of their arts and crafts to some peoples of the Lemurian race, for the Lemurians, for the most part have always been dark-skinned.}

for the sea-god. These people claimed or believed that they descended from a god of the oceans. This sea-god corresponds very closely with the Poseidon of the Greek legends. These people also had deep and distant memory of great cities. And most of all, of an archetypal concept of the palace and the temple. Most of your African people have no such archetypal concept. But these groups recognize what Frobenius calls the archetypal temple movement. The idea of the great and glorious sanctuary in the center of the life of the people. These people also differed from other African tribes in their attitude toward the gods and the deities. To them, these deities are not ghosts. And therefore, they cannot be regarded as simple animists as some would like to believe.

Frobenius discovered sufficient information to convince him that the hierarchy concept, the divine development of peoples from a god origin was known to these groups and was part of their mystery ritual. Also, the Yorubas and others were perfectly aware of the existence of one supreme deity. They were not subject merely to nature worship. They did not simply offer various sacrifices to animate or inanimate objects or devote themselves completely to the fetishes and talisman and juju's of African tribes. They had a strong, central, theological concept. A concept in which all men and mortals descended from divine parentage. That the gods came first. And in their effort to describe and to symbolize these gods, they reached into the subconscious of their own collective memory and brought forth noble and glorious convictions about these deities. Your truly primitive person does not do this. He grows up in his religion. But these people, such as the Ethay, had the realization of a tremendously brilliant, glorious, divine world. [30:14] A world of heroes, a world of persons possessing unusual talents, so that their gods were almost the equal if not the equal of the gods of the Latins and Greeks. Heroic beings, possessing not only the strength of body and of mind, but graces and qualities. For among these people the gods of mercy were not unknown. The gods who should be thanked for the goodness of living were not unknown.

Frobenius therefore comes very strongly to the belief that these peoples did have a strong background contact with a more sophisticated and unfolding culture platform or culture concept.

Now another group of archeologists and students moving in on this subject and remembering, as several of them did, the possibility of the Egyptian being a remnant of the Atlantean empire. The Atlanteans who could not go home after the Athenian campaign because of the destruction of their continent.

But the Egyptian might hold the clue to the mystery of Atlantis in Africa. The Egyptian does hold a certain clue, there is no question about it. Budge, in his study

of Osiris in the *Egyptian Resurrection*,⁷ shows the motion southward from Egypt of the cultural stream of the Egyptians. He reminds us that for a long time the Egyptian's empire was under the dynastic rulership of Ethiopian kings. And Budge is also quite certain that down in central Africa, particularly in the area of the Ashanti, there is great evidence that these people migrated from Egypt, moving southward at a remote period, and gradually falling away from a high level of culture to a comparatively lower level. That they were isolated from contact with the greater things that had moved them and had dominated them so that they finally relapsed in a more primitive state. As a proof of this particular point, Budge and several others has shown the resemblances between the ornamentations, the artifacts, the jewelry, adornment, rituals and so forth of the present Ashanti and the ancient pieces excavated in the classical Egyptian area. There is much therefore to show that a comparatively high culture moved downward from north Africa in to the central parts of the great African continent. Frobenius and many others have long felt that the legends and myths centering around the more inaccessible parts of the African continent should still be given a great deal of consideration. They believe that we may discover on that continent, in time, evidences of a very ancient and very high civilization. That we may sometime come upon ancient cities that will be as glorious as Corinth or Ephesus. That we may find ruins of magnificent palaces and temples belonging to a culture that has completely vanished from memory.

When we say from memory we mean from all memory except that of these primitive tribes which have retained a half memory. A memory which is reserved mostly and revealed through their arts, through their instinctive reactions to things and through the strange lordliness of their manners, and of their broad attitudes toward life. **So, let us assume for a moment the possibility that Frobenius and these others are telling us that in Africa we have two levels of culture, one, Lemurian and the other Atlantean.** That these patient, mysterious, silent, humble ones belong to the old Lemurian order, and that what we call today the proud African, the Ashanti warrior who may stand over 7 feet tall, the Ethay, who has never for one moment acknowledged actual domination by anyone. The wonderful artisans who created the bronze and the ivory work which has distinguished Benin. These belong to the Atlantean level.

Now in passing there is a point that is rather interesting. In the second and third century of the Christian era, there arose in northern Africa a group called the Gnosis. The gnostics had a symbol, a very interesting and remarkable symbol. This symbol was a human body usually with the head of a rooster sometimes however

⁷ {R.H.—Budge, E. A. Wallis. *Osiris and the Egyptian Resurrection*. Volume I. London, Philip Lee Warner; New York, G. P. Putnam's Sons, 1911; Budge, E. A. Wallis. *Osiris and the Egyptian Resurrection*. Volume II. London, Philip Lee Warner; New York, G. P. Putnam's Sons, 1922.}

with the head of a man, the arms and shoulders quite clearly defined, one hand holding a whip and the other a shield. The lower part of the body below the waist of this figure slowly turned into serpents so that the legs were composed of two curved serpents. And these serpents formed a strange type of design. The legs descended and then turned out and up again as the shape of the serpent and ended in the serpent's heads. It was quite a strange thing resembling a little bit the inverted form of the hook that was used with a hook and eye in old fastenings before we had zippers. This hook and eye consisted of two loops by which the hook could be sewed on to the garment. And this form was very much that particular shape. I don't like to just draw it in the air for you, it might seem strange. But the symbol you will find in our large book and we have other books in the library which we can show you. But the gnostic deity Abraxas, was represented in this way. We have no record of the use of the Abraxas form for centuries until it was revived at a very much later date in Italy and France during the restoration of the copying of classical gems and of ancient artifacts in which during the period of Louis the 14th, we have the arriving of these wonderful crafts which were restored from ancient crafts. But a traveler reaching great Benin, before its destruction, was permitted to see some of the ancient bronze work representing the ruler. In harmony with other peculiarities of this rite, the ruler of Benin was always represented as standing with his hands in this position, and an assistant holding under each elbow. In other words a servant or perhaps a counselor or perhaps a prince of the house have the honor of dignity of standing one on each side and holding up the hands and arms of the ruler. The ruler perhaps had this requirement because he carried very heavy bronze ceremonial objects which were perhaps so heavy that it was necessary for someone to help him maintain them at this outstretched position. But anyway a figure stood on each side holding up the arms of the [Obe ⁸], or the king, or the prince, so represented. The interesting thing is that the lower part of the body of the ruler ended with the serpent legs turned up and out again exactly like the figures of the Gnosis in the second and the third century of Egypt. No other place on earth does the gnostic symbol appear except in the area around the Ethay culture.

This has caused several persons to question whether at some time there was not a strong cultural tradition moving southward out of Egypt and going further and further into the mysterious hinterland. Now, in this also we have legends as Budge and Prescott⁹ had both pointed out. And these legends which seem to indicate that the Ashantis and other peoples in the central African area were the third who migrated southward from Egypt did so to escape the persecutions that resulted in

⁸ {R.H.—OBE, today, stands for "Officer of the Order of the British Empire," or "Order of the British Empire." Otherwise, I don't know what Mr. Hall is referring to.}

⁹ {R.H.—Holmes, Prescott, *The Story of Exploration and Adventure in Africa*, 1898.}

the destruction of their religions. That these people represented a kind of high priesthood that moved south very much in the same way as the legends tell us another another form of the Egyptian religious body moved into Europe to become the gypsies after the collapse of the classical civilization in the delta of the Nile region. [40:33] In any event, these peoples of central Africa claim to possess certain secrets, certain knowledge, certain sacred arts and sciences and also that they have never lost their knowledge of the mystical arts and the magical practices of the ancient Egyptians.

Here then comes another one of these migration factors: Your migration of magic is one of the most fascinating and extraordinary of all these themes. Magic moved upon a level. It traveled into distant places always associated with certain rites and ceremonies. And these rites and ceremonies assume the possession of certain knowledge. And this knowledge was apparently defused among all the peoples that we now assume or suspect to have been Atlantean. For this reason we may say that the magic of Ethay and Yoruba is an entirely different magic from that of the witch doctors of the general African area. This magic, of these superior tribes, is based upon a kind of internal knowledge. A knowledge of things remembered. A knowledge secretly passed on. And because magic is always the basis of the secret society in Africa life, we are not surprised to find that among these people the secret society is an extremely strong structure just as it was with the American Indian, just as we find in the {Mede (I checked a list of all North American Native tribes but Mede was not one of them)} rituals and rites and also in the Pueblo rites of the southwest. These rituals have to do with the reception of the child or the young person into the religion of his tribe. And this religion includes the conferring of certain magical power. The power to achieve certain things through prayer, through meditation, through the cultivation of breath, through the preparation of magical symbols and designs like the Navajo sand paintings. There was always the magic ritual. Dr. Churchward, not the mood man {James Churchward}, but his brother who was a well-known archaeologist. Dr. Albert Churchward points out that in the African religious rituals we have like in the case of the Hun society in China, a growing upon old religious beliefs, old legends and old lore anciently known but then apparently forgotten. In the performance of their rites, nearly all primitive peoples do one of two things. They either make use of a highly involved structure which stands for the purpose as a permanent part of the furniture of their community. Or else they build a particular and special structure according to ancient and traditional lines.

And here we can step across into the Polynesian area and into the Pacific region and find certain definite parallels. Even in an area as near to us as the Hawaiian islands. The religious initiation rites anciently included the construction

of a kind of building practically identical with the Jewish tabernacle. It was divided into a larger and a smaller room and surrounded by an enclosed courtyard. An initiation consisted of advancing from the west to the east through the outer courtyard into the larger inner room and finally into the *sanctum sanctorum* where stood or reposed the emblem or symbol of the divine power. The initiation included circumambulation or the traveling about these rooms, the meeting of certain dangers and obstacles. And finally, in the final degree of the ritual the communication of the essential mystery or secret of life. We find this also throughout the Polynesian area and down into the Dutch East Indies into many regions where as yet we have made but slight effort to revive our knowledge of these cultures.

Frobenius tells us something else that is of importance. He points out the peculiar effect of [?] religious imposition on the lives of these people. He points out that at various times these African natives have been converted to other faiths. There were some of them converted by Moslems. They have also been converted by Christian missionaries and peoples of that nature. And in many instances these conversions have led to a considerable improvement in the social life of the primitive tribes. But wherever these conversions touched these high people, these strong people, something else happened. These people absorbed the new ideas, but were not converted. They fitted them into a pattern older than that which the missionary brought them. They accepted certain good things. They became aware, but they found a place for the new beliefs within the structure of their own rather than being moved from their own into a new belief. He therefore comes to the conclusion that there has to have been and still remains a very great vitality in the convictions of these people, who are able to rationally adapt a new faith to their own. Coming out with something that was better but still their own. A condition which we do not generally observe where these missionaries impact upon a truly primitive group. So we have these possibilities to think about.

Now let us consider for a moment, both in the Polynesians and in the African area something about this mysterious ceremony of initiation, which may and often does include the construction of a temporary symbolic structure to represent a universal mystery. We would assume that the preparation of this structure would call upon their most ancient beliefs and ideas. And this is essentially true. So we find in working into the secret societies of Africa, we find for instance, that they made mounds and arranged rocks and prepared certain designs much as our own plains Indians did. Always also creating labyrinths or mazes around and through which the candidates had to walk to symbolize like the labyrinth of Crete the mysterious mortal involvements through which man passes.

Discussing some of these points relating to the African thought we can gain some interesting points. Their study of the heaven world. The universe from which

this universe came. The orientation of our little world in a space greater than this world was known to the Yorubies and many of the other people. It was known to the people of Ethay and also to the Ashanti. So what did they do, they symbolized the primitive world, the divine world, the home of the gods, by a mountain. They placed this in the form of a mound, in the central or most sacred part of their ceremonial structure. It was from this mountain that life came. It descended down the mountain. It spread from this mountain all over the world. This mountain of the gods or the heaven mountain on the summit of which, in the sky, is the abode of the immortals, is certainly your Asgaard, your Olympus and your Meru. These people had some basic association with these older beliefs. [50:05] From this mountain also, there descended the will of the gods, the messengers and the Ancient Ones, for the world was first populated by gods who descended from the mountain. In the ancient Indic culture this mountain would have been the Meru and the descent would have been upon the poor castes from which the great poor progressive development of continents was believed to have taken place. This Meru or Sumuru, this mount Kailasa of modern India represents without question to these people some part of the map of their homeland. The ancient symbolic representations of Atlantis indicate that the city of the Golden Gate was up on the side of a mountain and that the entire Atlantic area was surmounted by a peak, which was the abode of the gods. This seemingly was the place of the sacred city and the people of Africa also regarded their origin as from a divine world where there stood a sacred city. And that this sacred city was the abode of their most remote progenitors. It was a beautiful glorious golden glowing city. It was far above anything belonging to this world. Therefore it had to be divine. But it could well have been the same mysterious city of Atlantis with its walls of orichalcum as described by Plato. From this mysterious land came the memory of great things and the knowledge of arts and crafts which was slowly perpetuated, this knowledge continued.

But it was inevitable that the perpetuation of this knowledge should bring into manifestation the mystery system, the ritual. For in this ritual we have the communication to the young man of the wisdom of his tribe or the knowledge of his elders. And the mysteries were set aside to keep knowledge alive. This mystery system exists everywhere where there is a suspicion that the Atlantic culture touched. This mystery system was also associated with the university system, with schooling, and many of the old temples were also observatories, laboratories, places like clinics where the sick came to be healed. These old buildings patterned apparently a basic archetype, represented structures of universal learning existing originally in a remote world, a distant place. And as time went on and these peoples wandered from this land they could no longer build such temples, they could no longer leave such monuments. But they left in the place of them symbolic ritualistic

structures. Each one of which a memory of the great building. Higgins¹⁰ in his Masonic researches points out that scattered about the world are a series of magnificent and ancient ruins. Each one of these ruins is in a way equally mysterious. We have very little satisfactory account of their building or even of the time in which they were built. Many of them stand now deserted in jungles.

What happened to their peoples we do not know. Two good examples of these deserted areas, deserted even after the rise of European culture would be Angkor Wat in Cambodia, the great center of the Khmer culture, and the peninsula of Yucatán, the great center of the later Maya culture in the western hemisphere. Both of these areas were deserted within the last thousand years. No one knows why. No one knows what happened to the people, and there is really no knowledge as to the basic design, purpose or pattern beneath these great remains.

We study them however and we come immediately to one realization: All these monuments are built upon one grand theme. In every case they represent a complex of structures surrounding a central mountain, a great raised place in the middle. This raised place is usually surrounded by a square and on the faces of the square descend the great staircases which lead to the four directions of the world. This is the motive in central building of Angkor Wat and it is the same motif of exactly that we find in the temple of Kukulcán at Chichen Itza in Yucatán.¹¹ Also in Ankor there is a great balustrade of serpents. And at Angkor there is the same development of the great sea serpent theme. This comes back to us at Chichen Itza for the balustrades of the great pyramid are conventionalized serpents. And at the foot of each of the great staircases is the head of the serpent. Thus, the combination of the pyramid and the serpent occurs in many areas. And wherever the pyramid arises in mythology and legendary it is universally assumed that it represents a great mountain. It is a symbol of the world mountain, the mother mountain. The great mountain of the Jain in India which is the axis mountain of the earth. **Also this mountain is always the abode of the gods. And always in the upper most and highest part of this mountain will be the sanctuary of the deity.**¹² At Jakarta in Java, we have also the great Buddhist monument, the Borobudur. Here we have likewise, the basic square structure, surmounted by circular terraces, climaxed or crested with a bhudhara or tower, which originally contained a relic of Buddha. Of each of the faces ascend a staircases and the ornamentations include serpents and dragons. All these buildings therefore, have something to do with the Book of

¹⁰ {R.H.—Frank C. Higgins}

¹¹ {R.H.—This is built along the lines of the mandalas made by Buddhist, Hindus, Jains, Native Indians and others. It depicts probably the greatest of mysteries among human creation. I have discovered the esoteric key to this great mystery but have not published anything at the time of this transcription, 2022, but hope to do so at some future date.}

¹² {R.H.—What Mr. Hall points out here is a key and why does he use the singular, deity?}

Revelation where there is a reference to the city foursquare, with its gates. And in the midst of which is the glory of the land. In Africa, in Polynesia, in China, in India, in ancient Greece, North America, South America, Central America, this theme is infinitely repeated and it is the opinion of a great many scholars that there is only one reasonable solution to this. Namely, that we are in the presence of the dominant culture theme of the Atlantean era or epic. Namely, that the great symbol of the Atlantic world was their old glorious city. The city from which all of their culture came, their university Temple city and that all these mountains represent the great Temple of Poseidon, ruler of Poseidonis, this wonderful Temple on the top of the peak or at least well on the side of a mountain and remembered as a kind of center where learning wisdom of the divine laws were kept.

Side B (54 minutes) [Delivered June 18, 1958]

For, it was in the temple of this god of the sea, that it was the ancient tablets that were preserved, giving the will of the gods for mankind. If people migrating in various directions and at various times had traveled at different directions from their motherland and had sought finally to establish their cultures again, they would not have had the fantastic wealth or the tremendous number of skilled laborers or probably the wonderful basic materials with which to work. Remember that these peoples were scattered by a great catastrophe. Most of them escaped only with their lives. They found themselves in primitive worlds. They found themselves far from the familiar and the known. But at the same time they found themselves likewise with a great gratitude in their hearts regardless of the tragedy and horror that had come. The great darkness that had swallowed up their city with fire and water. They had been spared. And it became essential for them to restore their religion. To reestablish their faith wherever they were. Even as the children of Israel moving in the wilderness for 40 years found it necessary to the preservation of their faith that they create a tabernacle which was portable. Which could be disassembled and reassembled as need arose.

So, these other people wandering about undoubtedly created various types of structures. They created according to the available materials. Where they were remaining long and established powerful centers, they built much more massively and much more permanently. And where their sojourn was brief they naturally left less permanent and less solid remains. But around the world in the passing of time in their strange wanderings these people left, culture after culture behind them. We do not know why. Perhaps they were driven out by the rise of other peoples around them. Or as some have suspected they perished or were forced to leave because of

the impoverishment of soil and some basic lack of knowledge of hygiene or sanitation. Perhaps they were unable to survive in climates or conditions distant from their own. Perhaps they destroyed their food supplies and were unable to replenish them. For, in Central America certainly, one of the great themes in the whole area was the impoverishment of soil and the necessity for the annual burning of the land in order to provide food. Perhaps some of these structures also were placed in inhospitable climates, where it was not possible for the people to live and to remain healthy, as in the morasses of Palenque in the Mexican area. In any event, these buildings were progressively left. Perhaps in some cases these people were overrun by other tribes who lead them into captivity. And again, it is possible that race suicide destroyed some of them. But all around, there were bones of these ancient structures.

Another group of thinkers have come to somewhat different conclusions. Namely that even perhaps before the destruction of Atlantis, during its great period of colonization, temples and centers could have been established in comparatively distant areas.¹³ For instance, we observe the spread of religion in our world as it is today. We know the wonderful buildings in France in Germany and Italy we observe also that fine religious structures have sprung up all our hemisphere. And, the cathedrals of Europe are not to be regarded as so much better than the great Cathedral of St. John the Divine in New York, which is being built on precisely the same principles with a tremendous time labor equivalence of those of the cathedrals of the ancient world. It is quite possible that these buildings existed before the destruction of Atlantis, at least some of them. Where the more highly advanced colonization developments that brought perhaps Atlantean families and communities in a permanent residence in distant places, so that the Atlanteans had their colonies as we have, and that their own people were served by priesthoods and temples created for the purpose and also for the worship of converted natives of these same general regions. If this great colonizing plan collapsed due to the destruction of its central island, then it is quite possible that the peoples gradually drifted away from the knowledge of the arts and sciences which were originally taught.

Budge brings up the Osiris legend in Egypt, of the destruction of the good god by Typhon who was the symbol of storms and violence and considers the possibility of an Osirian era; an era of wisdom and light, destroyed by flames, fire, war,

¹³ {R.H.—This is, in fact, what happened prior to the pyramid's construction at Gizeh, Egypt. Prior to the 79,000 b.c. Atlantean destruction, certain individuals left the Atlantean continent (not Poseidon but those lands greater than Poseidon) to colonize Egypt and build the pyramids at fledgling Egypt, intended for the use of the coming fifth root-race, because the builders knew the Atlantean continent in the Atlantic would encounter considerable devastation in the future. But, this mystery has barely been tapped, for Atlantis existed far long before that of Poseidon, in a much greater area than what has currently been considered. Over time, this will be proven to be so. As mentioned in *A Treatise on Cosmic Fire*, p. 486: Humanity will "recover past knowledge and powers developed in Atlantean days."}

pestilence, and death. The same thought occurs in Central America where the god Quetzalcoatl is finally destroyed by a fire spirit, who corresponds very closely to the Typhon or Seth monster of the Egyptians. If then, it is conceivable that the Atlantic culture represented the establishment of powerful institutions, it is also quite understandable why the legends continue to remain, that at one time man possessed divine knowledge. That he possessed the secret of all things, that he possessed the word of power. In Egypt, he possessed the mysterious power represented by the ansated cross or the *crux ansata*, the key to the mystery of eternal life. The key to the true meaning of God, and to the sacred name, the symbolism which we find in Egypt where the goddess Isis throws Rey, the sun god, under a spell and finally forces him to reveal his true name, which is the word of power. In the Egyptian legend, the death of Osiris resulted in the loss of the Word of Life. The death of Osiris could be very symbolical. It could represent, for one thing, the loss of the decent of the great hierarchical priestly orders.

With the destruction of Atlantis, it was no longer possible for disciples and students to reach this great center of learning and be duly invested with the secrets of divine magic. Therefore, by degrees, these temples scattered about the world were also the great central spiritual authority, fell into decline and into decay. They were served for a time by priests who used substitute rituals, who found various ways to perpetuate as best as they could the old rites, but with no longer the civilizing influences, no longer contact with great problems arising and the decadence of their own local groups, these buildings fell into decline and were gradually forgotten. There is also of course the the very definite possibility that these great temples, variously located, were never actually cities. That they were universities or schools like the great Nalanda in India and that there were no communities around them and that they were always in the midst of jungles, as in the rites of Xibalba among the Quiches of Central America, and that pilgrims and true seekers journeyed into these in accessible areas to receive instructions from venerable orders of priests who never mingled with mankind. If these venerable orders gradually died out, the buildings remained in the jungle which gradually also encroached upon them until they disappeared from the sight of medieval or even ancient man. All this complex of buildings variously but magnificently located in the most important culture zones of the earth, apparently designed with the skill of advanced geometry and with a wonderful knowledge of building materials. Buildings in which great structures were held together solely by the lacing of their own carvings. [10:21] Or, as in the case of the great pyramid, the stones were fitted together with cement no thicker than writing paper. And this cement, so strong that it is easier to break a stone than it is to divide it from another.

We do not know all of the answers but we begin to suspect that there are answers that are different than from what we have believed. We know that the

builders of these monuments were great experts in architecture and art, in mathematics and in astronomy. We know that they worshiped astronomical symbols and that among their buildings many were actually dedicated as observatories. We know that these people are not the ones who we find scattered in little thatched villages around these monuments. The modern peoples claim descent from these older ones. But they claim a descent of gradual forgetfulness. They do not remember their forebears. Many of them do not even speak the ancient languages of their gods. They are now merely remnants looking as astonished as the average tourist upon the shrines and temples of the past.

While I was at Uxmal in Yucatán, one day a whole group of Mayas, we call them 100% Mayas, they really were, came in a kind of bus from one of the neighboring towns. They were tourists, visiting their own ruins. No one had ever seen them before. And they were as amazed and dumbfounded as any absolute stranger. They did not have a memory of who built these structures. But among the old men, among the ancient ones, there were legends. Always there are legends. And these legends had to do with times long gone by when a race of gods walked the earth. Same legends in Africa. Same legends among the heroic peoples of the Polynesian islands. Even in Samoa, in the Hebrides, and all through this area, children initiated into the rituals of their tribes, watch the building of the sacred mountain and learn again that it is from this ancient mountain that the laws of their people once came, as these laws thundered from the crest of the blazing volcanic peak of Sinai. All these legends and there seems to be some meaning for them that they should be so universally distributed. Though it is interesting also to trace which you might call this distribution story in areas very far removed from the Atlantic Ocean. We could imagine that any group of people inhabiting the Atlantic shore either on the eastern or western side would be somewhat acquainted with these stories, especially if they related back to the old legends of their people. But why should the people of Tahiti or one of these islands in the extreme opposite side of the world, natives of Madagascar. Or why should the primitive peoples of the Philippine islands have similar stories. Yet, it is true that the primitive records of the natives, the old forgotten natives like the Bottus of Sumatra. The very old ones, the bushmen of Australia. These people all report that long ago, once upon a time, there was a great deluge. And this deluge destroyed the great lands, and changed the continents into oceans, and at that time great cultures, great races of giants, races of heroic beings, even the gods and the demigods themselves vanished away in a Ragnarok of fire and destruction.

How did these people find out about it? What is the reason for their memory? Why is the story of the deluge still carefully traced upon the totem poles of our Alaskan and Canadian Indians? Yet, they have their deluge myth, just as surely as

did the people of Mesopotamia. There has to be another and a little more light cast upon this situation. [15:22]

Assuming for a moment now from what we must assume, from actual available record, there should've been and well was, a long continental shelf extending out from India and involving part of Australia, a tremendous area, on which most of what we call the Polynesian and Malaysian islands or Melanesian islands, are a part, but just as surely as we had a continental shelf in the Atlantic, we had a vast shelf in the Indian Ocean. A shelf of land area perhaps as large as that which we associate with Atlantis. It is difficult to imagine what may have happened. It is possible that at a very remote time, the sinking of this Lemurian shelf, in the Asiatic side or Gondwana land of ancient legend and lore, resulted in the emergence of Atlantis or it is possible that the great cataclysm which destroyed Atlantis also shook down this pacific shelf, causing in that way what might well have passed to be something more important than we think of in connection with Atlantis. If the Atlantic catastrophe was not merely located in the Atlantic basin but represented some tremendous cataclysm that involved both the eastern and the western hemispheres. And the possibility that these disorders and these changes affected tides and water distributions, causing perhaps the entire Atlantic, Pacific, Indian ocean group to be agitated and disturbed. Then perhaps we could understand why the peoples of the eastern hemisphere could have and would have a similar story.¹⁴ Something of this kind had to have happened to explain the Chinese knowledge and the belief of course that they had, the vast areas like the Gobi desert or the great Shamo sand ocean, was of course at one time underwater.¹⁵ All of this points out not simply a local catastrophe but perhaps a much larger one. One of greater magnitude, greater significance, in which two or more poles of a great disaster struck nearly at the same time, or close enough for their historical backgrounds to be interwoven. It seems therefore, reasonably certain, that the African continent that we know today, was particularly east Africa, towards the Asiatic side, perhaps originally connected with the Lemurian or Gondwana land distribution. Whereas west Africa, as we know it today, might well have been contiguous to and highly influenced by the Atlantean culture and its disaster. This would support the belief of Frobenius that two distinct cultures, one much older than the other, flourished together on this continent.

¹⁴ {R.H.—Yes, but the stories from the remote past by these peoples, other than the Noah deluge story, do not necessarily concur in time. This is because the floods and cataclysms prior to the Noah story numbered many and the races of people who witnessed them were various. In other words, Lemurian peoples and their remains over millions of years, witnessed events long prior to when Atlantean peoples came into existence.}

¹⁵ {R.H.—Records indicate, during the latter days of Lemuria, there was no Gobi Sea but during most of the Atlantean period, the Gobi Sea existed, up until the time of the sinking of the Poseidonian island, mentioned by Plato in his two Dialogues. Thus, this encompassed millions of years.}

We have no evidence at this time as to the cultural level of the ancient Lemurian group. What we seemingly find is that they did not attain to any pronounced skill or ability in the preparation or preservation of records. They did not appear to have built extensively or to have created any monumental palaces or temples or to have highly perfected any permanent art. This would correspond to their psychology today because these people do not have a memory of greatness. On the other hand, this second group, the Atlantean group, certainly possessed this memory of greatness and also prove in their daily living now that they have an exceptional skill in a great many forms of arts and crafts.

If then, we can assume that the Atlantean group may have been the earliest to have left strongly and clearly marked culture. [20:12] We may then assume that the Lemurian culture, whatever it was, was of such an impermanent nature, that it did not actually survive.¹⁶ There is the possibility that these people did have a knowledge of monolithic stones and the simple methods of moving them as preserved today in the remnants of Easter island. Easter island is regarded as a Lemurian remnant. Actually, however, we have no proof of this. We might just as well assume that these statues were the result of an overlay of Atlantean culture linkup, because they do show some primitive knowledge of engineering which up to now we have not been able to associate with Lemuria but which we know flourished in Atlantis.

Now, let us think for a few moments about the idea of the Atlantean mountain and its relationship to group pyramid construction throughout the world. The pyramid of course, as we know, passes through innumerable variations and refinements. At its beginning, there seems to be the tendency to regard it as a copy of something. There is no doubt that the pyramid builders throughout the world were building from an archetype. Either their memories or in their records, they were copying something. A pyramid such as that at Cheops does not accumulate. Nor does the great pyramid structure which has been recently found in China indicate that these people were merely massing things together. This building program was purposed. And the pyramid wherever it stands, is a symbol as it was in Egypt of the world mountain. And the world mountain almost certainly was symbolic of the first enduring religious structure that man knew, and that was the great university system of Atlantis. Prior to that time, we have no evidence of anything that could have been copied. But, this could have been copied. Another point that is interesting is where are these pyramids appear in various parts of the world, their architecture is startlingly similar. There are certain modifications and with the passing of time the symbolic pyramid idea began to disappear under

¹⁶ {R.H.—Because of the more ancient time period for Lemuria, evidence is more rare, especially due to the rise and fall of land masses and oceanic areas.}

elaborate ornamentation, which itself is a sign of decadence. However, the buildings basically are great mathematical solids. They are built approximately in the same theme wherever they are located. And with the exception of local embellishments belonging to later cultures they are very simple, monumental, masses of structure; essentially resembling what we call the pyramid of Egypt.

These pyramids, therefore, seemingly all come from one purpose and design. Now the idea that we have that the pyramids were the tombs of Egyptian pharaohs is a matter of moot question, even now. The great pyramid, certainly the oldest, is the archetype for most of the others in Egypt, was most unsuitable to be a royal crypt. It presented serious obstacles for the functional uses which we assume inspired it. For example, we can have no understanding as to why ventilating shafts should be provided through 200 feet of masonry to give air circulation to a tomb. It was not done in the case of ordinary tombs. If it had been part of the religion of the Egyptians that their deceased must be given air ventilation, it might be different. But there is no indication that such is the case. Also, if such is the case, why were these air shafts blocked at their inner ends with slabs of stone so that they serve no function whatsoever. Yet, these stone slabs are contemporary with the original building. We have no understanding of such procedure. The sarcophagus in the king's chamber is simply not adequate to receive a human body. It is too small for the ceremonial wrappings used in connection with the Egyptian dead. It seems much more like a font much more than it does like a sarcophagus. Even a comparatively unimportant second or third grade prince would have had a sarcophagus three times the size of the one in the great pyramid. And yet this was supposedly for the king of kings, the ruler of them all. Even without additional mummy wrappings or even without additional means of the preserving of the body it would have been difficult to simply get the corpse into the sarcophagus. Something else was evidently intended, and the tomb idea was imposed upon it later. What the building was originally intended for must cause considerable thought. Unless, we again assume that it was copied from one of the sacred structures of the ancient Atlantean empire. That it had a meaning deep and mysterious for these people. A meaning which was perhaps rooted in their religion, in their spiritual conviction and was used in connection with the initiatory rites by means of which their knowledge was transmitted¹⁷ This is quite conceivable, also in the fact there is a well established report that Plato was initiated in the great pyramid. Yet, at the time of Plato there was no visible entrance. Therefore, such entrance had to have been through some subterranean connection between the

¹⁷ {R.H.—Mr. Hall has proposed absolutely brilliant observations and conclusions about the Great Pyramid, but even though he doesn't say it, he is pointing out the weakness of current Egyptology in the hands of Academics, who are, for the most part the controlling agents who are unable to see clearly and get to the bottom of things. This problem exists in all the branches of Academia.}

pyramid and other structures. Rumors of such a connection have long endured but the connection has not yet been clearly identified. But this does not mean that it did not exist. Hamarchis, the great sphinx, is another riddle that goes back to an old way of life, the composite Sphinx monster perhaps is again part of the Atlantean story, having to do with their religious system and rites.

Irish people claim that the first teachers of their race came not from the east, from Europe, but from the west. And that ancient robed priests came out of the ocean on the west coast of Ireland. And that these were the ones who instructed them. The Irish have a considerable folklore dealing with Atlantis. There is also a great deal of lore relating to this in the Spanish area and in Portugal. And of course what is left of north Africa bears testimony to the same basic accounts.

Thus, we have the indication of a stratification of cultures which becomes a strong defending point in support of our Atlantis hypothesis. We can summarize this hypothesis as we have progressed it this evening, then, with certain additional points that we have not previously clarified or brought up.

First, that there are evidences of a survival of Atlantean peoples. Vestiges of peoples who have for one reason or another remained completely separate. Have held onto their traditions, have regarded themselves as dedicated to a sacred destiny. And therefore regarding themselves also with a strange, deep, unchanging pride; a halter about themselves, the sense of being a chosen people. A people intended for some strange work of preserving without loss, an ancient tradition. This chosen concept certainly moved the Aryas from northern Asia, for the word Aryan means "chosen," or the "selected" or the "set apart ones."

Similar records occur in China. The Chinese people were the peculiarly selected ones of the Great Father. Their work was pre-destined for them. They had to carry on a tradition. We can pause again for a moment and say, how old is China? And China is one of the most disappointing countries in the world to approach archaeologically and ethnologically. We have assumed beyond doubt the vast antiquity of China but we cannot prove it. We know that China's records are not nearly as adequate as those of Egypt nor do they go back as far. But behind these records, again, there is a mystery. A mystery of a China that existed in a golden age. A China that was remembered faintly in the stories preserved by Confucius and Mencius and in the annals of the kings, the *Shu King* of China, the great historical and political writings.

So we come to the Greeks, the Chinese, the Hindus, and now comes something else. Out of all of this comes the story of the golden age. The story of the ancient time, which was more splendid than any other time that man has ever known. This golden age theory corresponds also with the golden age of India. For the Hindus have a belief that in the remote past, long before the coming of the age of iron, there was a golden age. That this golden age failed into an age of silver.

That this in turn, fell into an age of bronze. And that finally this gave way to an age of iron. Or an age of death. These four ages are the four horsemen of the apocalypse, who arrive to the four corners of the world and are the four Yugas of the Indian philosophy.

These ages all stem from a golden age. This golden age is remembered in Africa, and remembered by the primitive plains Indians of our own country. Remembered by the Eskimo, remembered by the natives of the south pacific. Everywhere there is a memory of the golden age. When it was no one seems to know but in unlike most natural stories of natural beginnings, the beginning of humanity was radiant. And this comes back to us again in the idea of the fall of man. That man fell from a great and noble destiny to some ignominious and relapsed state. The story of the fall and the destruction of Lucifer. The blasting out of heaven of his planet Ragnarok. All of these things seem to tell of rebellion, of an ancient time when there was incredible splendor and then all vanished away. Or as the Greeks more philosophically arranged it, it declined gradually through the other three ages. This golden age has been subject to a great deal of study. Psychologists think perhaps, but it is the golden age of human childhood. That this golden age did not actually refer to a time when man had more, but to a time when man fought less. You see, there are several ways you can be happy in this world. One, is to have nothing to worry about and the other is to have nothing to worry with. Both of these have a tendency to relax us. Psychologically speaking, the normal child who has had a happy childhood, produces a series of psychological involvements which later calls it to remember back to the age of innocence. To the golden age. The golden age of play and no responsibility. The golden age of living in a world of fantasy and fairytales. An age which precedes disillusionment and the sorrows of experience. An age in which there were no fears but gods in the form of parents who take care of everything. Psychologist make a great deal of this particular factor in estimating character growth of the individual and the possible exaggeration or distortion of this in the creation of the perpetual adolescent. [34:11]

So there is one way of looking at it, that there was this golden age of irresponsibility. But as we study this thing we find that there is a break in the story that doesn't quite fit. The human child coming into this world of wonders is in a golden age of its own irresponsibility, but it is surrounded by a magnificent involved culture. A culture which may become desperate in the course of living, but which the child also has immediate contact from the very beginning. This golden age of childhood is not alone in the wilderness. It is at least surrounded by parents that love and understand. And it is difficult to imagine primitive mankind enjoying this sense of security. It is difficult to imagine that there was ever a time when the primitive savage did not have something to worry about. For, with this other problem we find another rudimentary instinct which we have been unable to trace to

its beginning because it goes back further than anything we can know, and that is fear.

Primitive man seems to have existed in fear. He was in the presence, continually of forces which were menacing to him. He was a kind of neglected weight, an orphan. And it is not quite easy to understand how this could have caused him to psychologically invent a golden age. It does not seem reasonable that this golden age could exist apart from association with something so inferior to self. Especially when that self is comparatively primitive. It would be conceivable however that the concept of the golden age could exist. Was there an archetype for it? If primitive peoples had lived near or upon the outskirts of a great and glorious civilization which perhaps like a paternal colonizing agent did protect their physical needs, did make it possible for them to pass through a happy childhood, to a degree at least, those particular peoples might have had a golden childhood. Even then however there is evidence as in the case of many children that this golden childhood is burdened with fears, and that even the best environment cannot prevent the child from ultimately being exposed to that which causes fear. **But the whole concept of a golden age does not fit into the theory that man rose from the beast and by the Darwinian concept gradually emerged into humanity through a sort of anthropoid missing link. Something is wrong with the picture.** Yet the story of this wonderful place at the beginning of things continues to live and that the people claim that there was a time when everything was good. That law and order did prevail. And that as a proof of this or as part of this, in those days heroic persons, gods, great and wonderful priests, benevolent patriarchs, enlightened elders, grand and noble teachers, walked the earth with men. Beings who have never been seen again, who finally retired for one reason or another, always promising to return, but never coming back. That all this could have belonged to a great civilizing theme that was wiped away and left in its place only a strange void which seem to be a more reasonable answer. The city of the gods vanished. It did not go back up into heaven. Nobody ever said it did.

The only ancient legends that we have about this city of the gods, where anything relating to it is mentioned, this is always associated with two things, or one of them. First of all, that these peoples living in this peace and glory and happiness disobeyed and through this disobedience they profited of it, their share of this golden city and were sent out of the garden like Adam and Eve cast out into the wilderness and went forth to clothe themselves with the skins of animals, and that the Angels were placed at the gates of Eden with a flaming sword to prevent the sinners from ever getting back in again. From this paradoxical world they were forced out into a world of suffering, pain and death. That is one version of the story. Where the former version or the descent of man or the loss of the divine prerogatives is not present, then we have the simple account that in an ancient time

this world of the gods was destroyed. That it vanished. That it wasn't there anymore. And nearly always this vanishing is attended by combustion and destruction, as in the twilight of the Nordic gods. Either the gods failed and died or man failed and lost the right to share in the glory of the gods.

In any event, man lost his golden age. He was cast out into responsibility. He had to grow up in a strange wilderness. Now, this golden age was not merely an age of peace and comfort according to the Greek concept at least, it was an age of achievements. It was an age of great and beautiful cities, of wonderful towns and palaces and monuments, of universities and schools, of hospitals, and of social orders, that were so wonderful that they dwelt together in peace and amity, and there was no dishonesty and no stealing, no crime, no sin and no death. That all of these things were a part of this golden age. So that this was a rich golden age, according to the old legends. But when it finally fell, man came instead into an age of gold which was not the same thing. And from that time on his troubles commenced.

So we have two stories now. One, of a people who disobeyed and who fell; and the other, of a people innocent, who did nothing particularly themselves that anyone can be aware of, but whose wonderful protecting world was taken away from them. [41:40] They were not marked as sinners in the sagas, the Nordic sagas, the elder and younger Edda. Humanity didn't do anything particularly wrong. They had done it, some trouble, due to the machineries of the gods themselves. But this whole great tragedy of the Nordic myth is not the result of man's wickedness but a result of the curse, of the Nibelung. The curse of primordial passions and prides, played out by the gods from the broad plains of Asgard.

Now is it quite conceivable that we have here, in mythology also, the two parts of a necessary for a story. That these two stories do not conflict with each other. But represent the Atlantean deluge as it was applicable to two groups. First, the Atlantans themselves and second, to the primitive peoples around them who had come under their influence. That the Atlanteans themselves might well feel that having declared war, as proven by the final attack upon the Athenians and Plato's record that they had disobeyed the gods who had warned them many times, and that finally had brought this disaster upon themselves, we can say that the story of a fall, of a disobedience, of a transgression against the great edicts of Poseidon, this could well have been the story of the driving of these people out of their paradisiacal world and the placing of cherubs with flaming swords to protect the entrance. Perhaps this entrance again, had something to do with the pillar of Hercules at the entrance to the Mediterranean Sea.

On the other hand, those people who lived only in the shadow of this splendor, who only knew that in the midst of the world there rose this wonderful city. Those were then the primitive people, might well have gained certain important help from

the colonizing and merchandising of the Atlantean mercantile and of the contact with missionaries, or teachers or priests or travelers from this great empire. When this Empire went down these other people were not being punished for a crime, they lost their friend, they lost their teacher, they lost their guides, they lost something perhaps in their ignorance they had perhaps abjectly worshiped because it was so much greater than their own achievement. These lesser peoples lost the directive power which might have more early brought them into a civilized state. They were blessed in that they did not share in these delinquencies which are traditionally said to have destroyed Atlantis. But for them a golden age vanished. A wonderful divine world sank forever under the sea. The gods they had known never returned. And the great empire of gods ruled over by Atlas carrying the earth upon his shoulders, this was gone. And this that had once been a comparatively simple historical circumstance in the course of thousands of years of tradition without adequate written records with the gradual dramatizing and the failing memory of the aged, from generation to generation, left only a dream behind. A dream however which still has the essential picture, the story of a great and noble race of gods, of heroes, of those who came before men, as we know men, and who vanished away, either for their sins or for some unspecified reason.

Thus, the golden age gives us another clue to our Atlantic story. It also gives us a certain psychological tool. Let us assume for a moment that the Atlantic story is in a way, the story of humanity. That, in this story we have the descent of primitive knowledge in man himself. I think it is interesting to go back to some legends.

There are some legends in Tibet which have a bearing on this. In Tibet, there was a very wonderful and very great mystical teacher, Milarepa. His hymns, poems, and psalms are highly revered, in this great Northern land. Milarepa, however was born with strange gifts. Strange powers. As a small child he suddenly discovered that within his consciousness there was the ability to affect almost anything he came in contact with. He was a born miracle worker. But as a small child, he didn't know what to do about it. And because he was a small child and because he was subject to all of the natural instincts of children, he began to use this power wrongly. When people hurt him he murmured some strange words that he came to understand in his heart and these people fell dead. He was able to destroy them at a glance. He was able to curse their crops. He was able to cause their cattle to be barren. And in the old legends about this young man he really had quite an eventful career, the early part of which was spent mostly in avenging himself upon those he disliked. He found that it was quite simple and easy to use the god powers which he possessed and about which he had no moral understanding. He used them badly. And as a result of that brought, in Indian legends, heavy karma upon his own nature, which later had to be tamed. But growing older he began to be more responsible and

having passed out of the foolishness and selfishness of childhood, he associated himself with learned teachers and good monks and abbots. And in time, he grew to renounce the world and to dedicate his entire life only to the works of good. Thus, to pay the debts of his earlier misdeeds and also to become the servant and Saint that he was to later become, and this in substance is behind many saints in Western lands. For, many saints were reformed sinners.

Now, inclined to our Atlantis problem we seem to see another peculiarity of human nature. Primitive man certainly possessed a psychic contact with life which we no longer possess. As primitive man, he may have developed his knowledge of this to a prodigious degree, and build a civilization strong and tall with pride. The pride of his ability to control nature. And out of his arrogance and selfishness he set the factors in motion which ultimately undid his own empire. Destroyed it. By his selfishness and by the misuse of power. Having thus lost in some mysterious way the right to use this power the very processes which he had set in motion set up their own karma and this karma blocked these faculties in him so that he no longer had them. And that in a moment by itself a world of inner mysteries, a world of light in color, the worlds of the invisible planes described in eastern philosophy, man's mysterious contact with the causal universe by means of the mysterious third eye of the Dangma, this would have been blocked out. [50:04] And he would have seen another world of the gods gradually vanished before him, because he had broken faith with the principles of powers by which he had the right to know this world. So, Plato could have well drawn upon this concept also. And this could have its part in the story of the golden age. But the golden age could have also been one in which man's consciousness, conscious both on the material level and on the internal intuitive, apperceptive level, but therefore have built a strange world for himself, fear, based upon his insight into a spiritual world with which we still had contact. He could have lived in two worlds and fashioned a most glamorous shadow here, of a world that he knew there. He could have created therefore, in his primitive knowledge or his primitive insight, intuitively, instinctively, a great world that was not the product of his own reason, but was the product of the fact that he still possessed the internal contacts with the causal universe around him. Then as he gradually developed his own intellect and he gradually strengthened his mind and resources and became more and more objectively polarized, the Indian legends tell us that this third eye retired into the brain and ceased to be active. And by degrees this mysterious world of the gods faded out, and he was left entirely to his own resources. He then had left to him and to the memory of those who came after him, only the shadows he had fashioned. The substance was gone. He had forms that were no longer understandable. He has lost the ability to continue to copy living forces. So he built at one time long ago something he could never build again. He built it and gradually, in the course of time, it fell into ruin, because his own

faculties no longer supported it. And thus, your golden age and your ancient worlds and all these things can be part of one tremendous cosmic drama. Each a recapitulation or symbolic projection of the other.

To go back a moment to Frobenius, and his African pattern of things, we have therefore here two levels. A series of levels in fact. We have the possibility that these lofty Africans of Ethay have this strange subconscious story. Perhaps a story that is more vital to them than it is to us because they are still nearer to the primitive than we are. And may have apperceptive powers that we do not know. Primitive people believe they have visited the celestial worlds in sleep. And from these celestial worlds bring back strange and wonderful accounts. They visit the temples and palaces of their gods in dreams and in visions. Indicating, that they believe, that there is a mysterious world beyond our vision but not distant in place. And that this world vanished from our consciousness because of our own departure from the primitive ways of natural life. And also in more recent times because by degrees we have lost all interest in it. And substituted for the old patterns, the gradual development of a material civilization or culture of her own.

Frobenius seems to feel that the African peoples form a strong proving link to the various Atlantic hypotheses, and that by studying in those areas we will come directly into not only the legends but the ancient rituals and the ceremonies and the mystical rites which may once have belonged to Atlantis, may have caused its rise or may have brought its fall. But that this entire ancient world is supported upon a strange shadowy framework of magic. And that it is the divine magic which the gods gave in which the Atlanteans perverted, that is supposed to have caused their fall. So that in these areas we get a further development of these stories and the Africans themselves do believe many of them, that they came from this glorious world of long ago. And if we have to search for it anywhere in the material sphere, it would seem to tie in to the broad concept of the Atlantic continent.

And now we are one minute overtime, so we are going to have to stop.

Atlantean Records in Ancient America, by Manly P. Hall,
from his *The Atlantean Hypothesis* lecture series. Transcribed to
digital text from the original audio recording

by Robert Hutwohl.¹

Part 4 of 5 lectures

Side A [Delivered June 25, 1958]

Well, we are going this evening to central America, so if it happens to be a little warm, nothing to which you will find down there. In addition, they have something down there which is troublesome, called a garrapata. It is a minute tick which gets under the skin and has to be taken out with the point of a pen knife. Combined with the heat, several million of those really make it an interesting time of it for all concerned. So, perhaps you will forgive the present inconveniences as the lesser of several evils.

This evening, we have to deal with the Atlantis tradition in the western hemisphere. And, it is an interesting subject that springs with a great number of many different roots and has a great many verifications and wanderings as we seek with different tribes for records. I have already mentioned the totemic records in the Northwest, the totem poles of the Canadian Indians and how these frequently represent the deluge and the salvation of two human beings who were to become the progenitors of a new race. We find a similar record among the Atlantic coast Indians, around the Cumberland Gap area. Also, further south among the Seminoles. In fact, nearly all of your Atlantic seaboard tribes have legends of one kind or another relating to the existence of a land directly to the east of them.

In the original Indian version, Great Rabbit, who later became confused with another man, in Longfellow's poem of Hiawatha, Great Rabbit, leading his people, took a canoe and returned to the mysterious land of the east. The land that was east to him, out into the Atlantic ocean. The Seminoles have their account of the land bridge. The old Cherokee people also have interesting accounts of these ancient times. And, with the rise of the Iroquois League extending up into Canada, we see

¹ The conditions under which the recordings were made, especially the outside traffic on Los Feliz Blvd., Los Angeles, made understanding what Mr. Hall said, extremely difficult. This document was transcribed from the June 25, 1958 audio recording on January 2022, with Notes, by Robert Hutwohl. Mr. Hall did not provide notes. The reader may quote any part but not the entire document as long as credit is given to the Author and transcriber, Robert Hutwohl.

evidence that may possibly tie to the old explorations of this region by the Norse people. The famous travels of Erik and many other hardy adventurers of those days.

We are interested however in the fact that these legends drift a long way from the Atlantic coast. In fact, we find them in the middle west, particularly our southwest. The reason for the connection with the southwest, may be, and we say this may be very definitely, the gradual moving northward of records for the Nāhuatl people to the south. In other words, the Aztec influence upon our southwest American Indian tribes.

So, we will take one or two typical examples, because we cannot possibly cover all of the various accounts. Some thirty years ago, I brought up here to Los Angeles one of the last great [Navajo] medicine priests, [3:48] Hosteen Klah.² He has since passed on, but he lived with me for several months and made a permanent record of certain of the early phases of his people's history, so far as he was able to restore this history. For he could only follow the traditional way of his people and say "this has been said," or "it has been told," or "this is the way our fathers knew it." There are no dates, there are no clear statements such as we might desire. But for centuries, the form of the sand paintings has been very carefully preserved. And it is notable even today that different sand painters, apparently with no direct contact with each other were producing the same picture or the same symbolic purpose, produce work almost identical. There seems therefore, to be a very strong traditional descent and Carl Jung makes quite a point of this when he visited that area and studied these paintings in terms of his archetypal theories on a psychological level.

Hosteen Klah was perhaps one of the last and most enlightened of his people. And the Museum of Ceremonial Navajo Arts {name changed to the Wheelwright Museum of the American Indian around 1966} in Santa Fe, today, was built very largely to preserve the relics of his work, to keep in the form of permanent recordings, his sacred chants and many other parallel works of interest, because it was firmly believed then and known now, that this knowledge is disappearing almost entirely from the younger men.

The original form of the sand painting, as you know, is made of sand, with various colored ground stones and pigments and it is the law and the rule that at sundown the paintings must be destroyed. It is said in the ancient times that they were drawn up in clouds by the gods and with sunset the drawings, the clouds disappeared. Through the courtesy and kindness of Hosteen Klah however, he was willing to make and did make a whole series of permanent paintings. Drawing them crudely, in his own way, with the simple materials of a child, but nevertheless,

² Hosteen Klah (Navajo: Hastin Tl'a, 1867–February 27, 1937. Buried on the grounds of the Wheelwright Museum of the American Indian, Santa Fe, New Mexico.)

preserving for us the truly authentic record of the designs involved in these paintings.

I asked him at that time to tell me,³ as much as he could, about the beginnings of his people. And where, according to the legends of the general region, his nation came from. He said that he could only give us the legends. He had an interpretation of his own but that he did not know whether it was correct or not. He suspected that perhaps some of the progenitors of his tribes have lived somewhere below the rim of the Grand Canyon. That they had chosen to live far down in this difficult region because it gave them a certain protection from their enemies and they could place their little villages and communities in almost inaccessible localities. He believed perhaps that the legend that his people came from out of the earth might have originated from some such a source. [7:00] That the story is substantially this.

At a time long ago, but before the sun and the moon came above the earth, the peoples, the Indians, his tribe, he knew no other Indians except those of the southwest. These peoples lived under the earth. The sun, the moon and the stars were under the earth with them. They lived in a strange, subterranean region and instead of being lighted by the kind of lights that we know, it was lighted by four mountains. And these four mountains were at the four corners of the world. And these four mountains produced the seasons and the times of the day and all the changes that come in the natural course of a year. These mountains mysteriously rose and sank like suns, bringing with them various lights, or changes of harvests and things of that nature. All his people lived there very happily and everyone was well fed. There were no wars. There were no evils, there was no sickness and the people lived for a great length of time. And over these peoples there ruled seven elders, seven very good and wise chieftains, who were not just mortal men, they were kind of divine people because they were created out of meteors and stardust. And their original home was the Milky Way. And they lived far removed from any ordinary mortal condition.

These good gods and the people dwelt together in happiness until crime came. And this crime consisted of the stealing away of an infant child of one of the deities. And this was stolen for selfish and bad purposes. Why, how, what, no one seems to know. But anyway the child was stolen. And as a result of that, the wrath of the gods returned against this people. And a great flood of water was sent into the underworld. And the lower parts of it first were covered with water, and then the water rose, higher and higher and higher until it threatened to drown all the peoples because they were in this vast cave-like region and above their heads was a dark wall of earth. And in this critical time they observed something that was of great wonder. Namely, that this water that was endangering their lives made the grains

³ This then, would have been quite some time ago since Klah died in 1937 and this talk was given in 1958.

grow. And various types grain, particularly of grain of maize or corn-like grain, grew very rapidly and to tremendous size, almost like the bean-stalk of Jack, in the old fairy tale.

So, the human beings seeking to escape the deluge that was gradually flooding their land, took refuge upon the branches of these grain stalks. [10:07] And as the water rose the grain stalks grew also until finally the grain stalks reached the very undersurface of the bowl of the earth above them, the surface of the earth. And here is Hosteen Klah's drawing of the adventurous circumstances of his people coming up on the grain stalks. Now here on the branches of the grain stalks are all the little pre-Indians, the ones who are just coming out of the subterranean world. Now, you will notice that some of the Indians are square-headed and some of them are round-headed. This refers to the fact that they are either male or female. Square heads being male as might have been have been supposed! Now, with these creatures that climbed up on the grain stalks, also came all kinds of animals and birds and everything else that have tried to escape from the underworld. Well, you can that the traffic was rather heavy on the stalks and space was at a premium and it was not easy to get a reservation. So, the story is that the wild turkey managed only get on the lowest leaf of the stalk and he was saved as a result but his tail feathers dangled in the waters of the deluge and the color was all washed out of them. Now, certain legends of this sort of course are very common among all Indian peoples. But here you have, what might almost be termed the Navajo story of the preservation of man from the deluge.

The story continues to have a happy ending. But when these grain stalks reached the inner surface of the earth, they continued to grow and they started to bore their way through the earth's surface and they came out into the upper world and all along the way we see these little peoples coming out of the earth where the holes were made for the grain stalks. And they came up with the grain. And they came out onto the surface of the earth and they found a strange world that they had never known before. A world which, there was at that time, no life as we know it. But they also received another surprise, the great mountains, the four great mountains that had lighted the underworld came up also. And became the great mountains that surround the general area of the Navajo reservations.

One of these, of course, Flagstaff Mountain, was very sacred and especially important to them. The Kachinas or deities mostly lived in those mountains and still live there today, according to the rituals and the religious doctrines of these people. When the little Indians from the underworld came up to the surface, the waters seem to subside, some waters came up to, and there were fountains out of the earth and made the land fertile and the waters from the underworld made it possible for them to create gardens and land on the surface world. The mountains gave place to

the birds, the sun and the moon, and the deities went back into the sky again and they built campfires out of petrified wood and lit them with lightning flashes.

They had really quite a dramatic story. But behind all of this was Hosteen Klah's simple belief that the beginning of his people was that they came from a land somewhere below which had been destroyed by water as a result of sin. These things put together, give us a rather interesting story.

Now while Hostine was with me, I showed him a number of old books and manuscripts. And one of these books captured his fancy. And, he looked at it many, many times. And he studied it very deeply. And of course, in our way of thinking, he was entirely illiterate. He spoke no English whatsoever. He neither read nor wrote, actually. The only thing he could make was his sand paintings and he probably could have made certain pictographs which were common to his people, but he had no knowledge of languages as we know them. It was therefore only through the courtesy of a mutual friend, a young Indian by the name of [14:35] Haskanaskwood [spelling is uncertain], that we were able to get a close contact with his thinking. But, after looking over a number of manuscripts and old symbols, books and things of that nature, Hosteen Klah lighted up and said and pointed with his very large brown finger, he pointed at the Chaldean, Babylonian and Phoenician remains and he said "these, our people knew about. I do not know what they knew, I do not know how they found out. But these different symbols and designs," according to him, he said "they touched something inside, deeper than memory, something that goes back beyond my people."

Now, this is interesting in as much as German research in the last 25 years has indicated that the typical American Indian cosmological belief is identical with that in the valley of the Euphrates. That their same general division of the universe, although of course, it's hard to say the American Indian anymore than it is easy to say, the Egyptian. The Egyptian culture is divided into more than 50 major branches. The American Indians actually consisted of more than 150 nations, each with his own language, with his own beliefs, with his own concepts. So, to say what all of them believe would be a very great exaggeration.

But it has been noted that there is a broad prevalence among these tribes, and [Henry] Schoolcraft also points it out. And he was the greatest American authority on the American Indians. That, there are an infinite number of parallels between the beliefs of these people and the beliefs of the Assyrians, Chaldeans and Babylonians. This goes so far as their division of the universe into the typical three parts, in which we still find indicated in Christianity in the triple crown of the Pope, namely, heaven, earth and hell. The three worlds: the world that is above, the middle world in which mortals live, and the world underneath. This world underneath is where men came from and where they will also be able to return again. Everyone that is

born is born out of some kind of a dark earth and returns to it again in the burial ceremonies, into the mounds or into the sacred remains.

The earth is ruled over or governed from within itself by spirits and one of these spirits, the most important perhaps, is the Great Earth Mother. And the Great Earth Mother, that the Coatlicue of the Aztecs, was supposedly the one who was reached by the serpent messengers and in the snake ceremonies. The serpents are released to carry the messages of the tribes to the gods that live under the earth. The serpents returning to their holes in the earth that are supposed to convey the message. And the ceremonial temples of the southwest Indians, there is usually a hole or well-like depression in one corner of the sanctum so that the voice or the words of the councils can go down to the Earth Mother and can be listened to by her great ear which is represented by the vent in the ground. On the surface are the Indian peoples and nations scattered about. Above them, high in the air, is the abode of the gods, placed in the heaven region, as in the Near East and in ancient Asia. The messenger between the earth and the gods above, is among the North American Indians, is the thunderbird, the symbol of the Priesthood, the bird that lives in clouds. The birds whose eyes flashed to cause the lightning and the flutter of whose wings brings thunder. And also it is this bird, when in flight and soaring with its wings fluttering, causes the rain to fall. All of these messengers from the earth, therefore, are birds flying upward carrying the soul messages to the great spirits, the Elders, the wise Ones, the Olds of the True, who live in the Great Lodge above the sky.

All this is essentially Chaldean and gives us something that perhaps is a clue to a contact between these people and other nations or other racial areas at a long, remote time. This is typical, what he said, is more or less typical of a wide variety of accounts of relating to these matters to be found among the North American Indian peoples. Our records here are poor because of the lack of written form. Also, because so much of the old legendary and lore has died out, many tribes have become extinct or completely submerged in the civilizations around them. For many years, it has been practically illegal for these peoples to celebrate or preserve their own rituals and rites. Therefore, by degrees, these things have disappeared and the young men of today are not perpetuating them, as old Hosteen Klah so tearfully told me. Yet, these people had a knowledge of some kind, legends and records going far, far back.

As we go south, however, into a more sophisticated regions, we find much more of interest in the form of records. [19:59] Here however, we are up against another difficulty. In the time of the Spanish conquest, there was absolutely no effort on the part of the conquerors to preserve or to investigate the contemporary cultures in which they were rapidly destroying. We cannot say that this was true in all cases but it was true in the majority of cases. We know that the conquistador,

Montego, landing on the peninsula of Yucatán, what is now Mérida. Not only massive and huge numbers of the natives, but ordered all their written records and books to be piled in the city squares and be burned. Everything was done to destroy these records. Furthermore, the effort in the Aztec empire was also rather thoroughly carried on by those who followed in the footsteps of Cortez. But of course in the northern area, we have a rather different situation prevailing. And it is necessary for us to pause for a moment and consider these situations and what they mean in terms of evidence relating to our principal theme.

The Maya peoples have developed a highly specialized language. They have the skill to preserve and perpetuate practically any record of any kind which they desired or intended to perpetuate. That they were reasonably good historians and that they were careful in their thinking. We know from certain remnants that have survived from the transition period between the old Aztec, and the old Inca, Maya period and that of the later Spanish. I am referring particularly to the *Chilam Balam*, or the Book of the Old Men.⁴ The *Chilam Balam* of Kozimal [Chumayel],⁵ for example, which was in Mérida and mysteriously disappeared after some American archaeologist passed through town. And what happened to it we are not saying, but it was gone. But it was a record of the origin of their people, as best as they could preserve it. But, it was complete due to the difficulties imposed by the conquest. In the first place, it is probable, from what we can learn today, that the art of writing was held in the keeping of the priests, of the Elders, of those who were custodians of great knowledge. The ordinary Indian peasant, the commoner, did not possess this knowledge so far as we can learn.

Therefore, the disappearance of a priestly or governing class reduced the rest of the people to comparative illiteracy, as far as the deciphering of written words and written languages would be concerned. Also, almost immediately, the Spanish introduced their own characters. And we have a polyglot situation arising that is quite remarkable and has continued to this day. The Mayas of Yucatán, Guatemala, Honduras and other areas still speak their ancient language. But they write it in Spanish letters, they cannot read their glyphs and they haven't the way of associating the ancient monumental inscriptions with the words they are daily using. They just do not know. And groups of them visit their ancient monuments with as much curiosity as any foreign tourist. They do not have the records or if they have the records, as has been suspected, they are certainly keeping them to themselves. They are not telling anyone.

⁴ {R.H.—Such as: *The Ancient Future of the Itza. The Book of Chilam Balam of Tizimin*. Translated and annotated by Munro S. Edmonson. Austin, University of Texas Press, 1982.}

⁵ {R.H.—See: *Heaven Born Merida and its Destiny. The Book of Chilam Balam of Chumayel*. Munro S. Edmonson (translated and annotated). Austin, University of Texas Press, 1986.}

The Archbishop Landa [Diego de Landa (1524-1579)] who was, in many ways, a sincere churchman, a very intolerant ecclesiastic but likewise scholarly, made an effort to discover or create the equivalent of a Rosetta Stone to bind the Spanish forms with the ancient Maya glyphs. He created an alphabet of 33 characters, having certain sound equivalents and certain distinct meanings. And he has left this as what is known as the Landa Alphabet. Now, the Landa Alphabet is certainly composed of figures and symbols similar to those found in the ancient Mayan inscriptions. The only difficulty is, you can't read the inscriptions with his alphabet. The final point appears to be this. That Landa took certain glyphs that were phonetically similar to the Spanish word or letter sounds. From these he formed a phonetic alphabet, probably following in part a rule which these Indians themselves used. [25:02] Therefore, he could write in their glyphs, sounds which they could pronounce and use these sounds as a means of teaching them Spanish. Very complicated situation. Which perhaps gave great courage to the Missionaries who are said to have been able by this means to introduce the Indians to this phonetic sounds of the Mass. But it did very little in terms of restoring the ancient writings and the ancient knowledge.

Perhaps the most valiant person in this entire muddle, as far as records were concerned, was Father or the Monk Fray Bernardino de Sahagún. This man was the first, probably, Americanist. He came over with the Spanish conquerers. He came over to give his life to the service of the poor, benighted, heathen Indians. But he had not been here long before he suddenly realized that a tremendous culture was falling apart around him. He used his influence and finally was able to convince some of his superiors of the importance of preserving an adequate record of the life and time, the beliefs, the philosophies and the histories of these Indians. He gathered together all the native help that he could get. He traveled throughout the Mexican area. He secured copies or made copies of many of the most valuable pictographic manuscripts that have almost entirely disappeared. He worked heroically and he finally compiled a great work which contained most of the available information. This great work exists in three or four early manuscript copies, the most complete of which is the great Florentine Sagu [The Florentine Codex] kept in the Bibliotek in Florence.⁶ And this has recently been subject to a completely new translation by the Museum of New Mexico [Santa Fe] which has

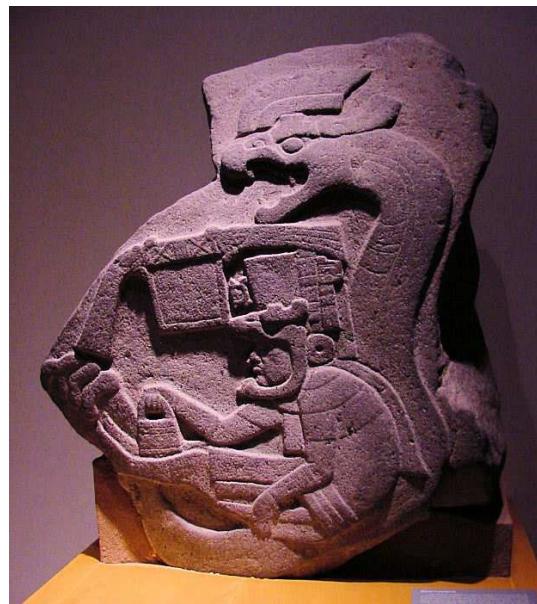
⁶ {R.H.—Bi-blioteca Medicea Laurenziana, in Florence, Italy, is where the *Historia general de las cosas de Nueva España* [General History of the Things of New Spain] is kept. A book on this topic is available: *The World of the Aztecs. In the Florentine Codex*. Monica Fintoni. Mandragora, 2008. A biography available is: *Bernardino de Sahagun. First Anthropologist*. Miguel León-Portilla; Miguel León-Portilla; Mauricio J. Mixco. University of Oklahoma Press, 2002.}

come out in several volumes, restoring the astronomy, the medicine, the science, of these ancient Indians.⁷

For Sahagún then, we must have a word of great praise.⁸ But unfortunately, he was not concerned with the [? unclear] He was however, concerned with the origin of these people so far as he could trace it. And a study of his work is very valuable in helping us to orient some of these mysterious breaks in our tradition and legendary. The Aztec language, as a language, offers very few distinct difficulties. It is a language in a transition period, moving from pictographic to syllabic form. It is a combination of pictographs and what might be termed, true hieroglyphics, much as in the case of the Egyptian. These Indians, the Aztecs, had reached that platform in the development of their written form, in which they had begun to compound words for various reasons and purposes and to create hieroglyphical or pictographic representations of these compounds. They did this by the creation of composite creatures whose names had various meanings. Perhaps the simplest and most

⁷ {R.H.—Sahagún's entire works in published form exists in 12 volumes among the series "Monographs of the School of American Research." The volumes are: *Florentine Codex, General history of the things of New Spain*, Volume 1. de Sahagún Bernardino. (Monographs of the School of American Research no. 14 pt. 1-4) School of American Research, 2nd ed., rev. 1970; *Florentine Codex, General History of the Things of New Spain*, Volume 1. Introductions and Indices. de Sahagún Bernardino. (Monographs of the School of American Research, no. 14, pt. 1-4) School of American Research and the University of Utah, 1982; *Florentine Codex, General History of the Things of New Spain, Vol. 3, Bk 2, The Ceremonies.* (Monographs of the School of American Research, In 13 parts, Number 14, pt. 3.) Anderson, Arthur J. O.; de Sahagún Bernardino; Dibble, Charles E. University of Utah Press ; Santa Fe, New Mexico 1981; *Florentine Codex. General History of the Things of New Spain. Book 1, The Gods.* (Monographs of the School of American Research no. 14, pt. 2.) Anderson, Arthur J. O.; de Sahagún Bernardino; Dibble, Charles E. University of Utah Press ; Santa Fe, 2012; *Florentine Codex. General History of the Things of New Spain. Vol. 4, Bk 3, The Origins of the Gods.* (Monographs of the School of American Research no. 14, pt. 4.) Anderson, Arthur J. O.; de Sahagún Bernardino; Dibble, Charles E. Santa Fe, 1978; *Florentine Codex. General History of the Things of New Spain. Vol. 5, Bk 4, The Soothsayers and Bk 5, The Omens.* (Monographs of the School of American Research no. 14, pt. 5, 6.) Anderson, Arthur J. O.; de Sahagún Bernardino; Dibble, Charles E. Santa Fe, 1979; *Florentine Codex. General History of the Things of New Spain. Vol. 6, Bk 6, Rhetoric and Moral Philosophy.* (Monographs of the School of American Research no. 14, pt. 7) Anderson, Arthur J. O.; de Sahagún Bernardino; Dibble, Charles E. Santa Fe, 1969; *Florentine Codex. General History of the Things of New Spain. Vol. 7, Bk 7, The Sun, Moon, Stars, and the Binding of the Years.* (Monographs of the School of American Research no. 14, pt. 8) Anderson, Arthur J. O.; de Sahagún Bernardino; Dibble, Charles E. Santa Fe, 1953; *Florentine Codex. General History of the Things of New Spain. Vol. 8, Bk 8, Kings and Lords.* (Monographs of the School of American Research no. 14, pt. 9) Anderson, Arthur J. O.; de Sahagún Bernardino; Dibble, Charles E. Santa Fe, 1979; *Florentine Codex. General History of the Things of New Spain. Vol. 9, Bk 9, The Merchants.* (Monographs of the School of American Research no. 14, pt. 10) Anderson, Arthur J. O.; de Sahagún Bernardino; Dibble, Charles E. Santa Fe, 1959; *Florentine Codex. General History of the Things of New Spain. Vol. 10, Bk 10, The People.* (Monographs of the School of American Research no. 14, pt. 11) Anderson, Arthur J. O.; de Sahagún Bernardino; Dibble, Charles E. Santa Fe, 1961; *Florentine Codex. General History of the Things of New Spain. Vol. 11, Bk 11, Earthly Things.* (Monographs of the School of American Research no. 14, pt. 12) Anderson, Arthur J. O.; de Sahagún Bernardino; Dibble, Charles E. Santa Fe, 1963; *Florentine Codex. General History of the Things of New Spain. Vol. 12, Bk 12, The Conquest of Mexico.* (Monographs of the School of American Research no. 14, pt. 13) Anderson, Arthur J. O.; de Sahagún Bernardino; Dibble, Charles E. Santa Fe, 1975.}

⁸ {R.H.—It should be noted, Sahagún's motives were intended to eradicate the native peoples' crude beliefs and replace them with Christianity. By bringing out the knowledge of the enemy, he believed it would be easier to defeat them.}



dramatic and most familiar of all examples of this is the name Quetzalcoatl.⁹ This word simply means “feathered snake.” And, the glyph for it is a snake with feathers.

Yet, any Aztec seeing this combination of the feather and the serpent would not necessarily think of the feathered-serpent. He would think of the two words: “Quetzal” and “coatl.” And therefore be in a position to pronounce the name that this represented. They had done this by the gradual developing of compounds. They would take the head of a deer and place it on the body, we will say, of some other animal, such as a dog. This was then to be pronounced as a new word combination, giving the possibility of naming places or naming persons, and the possibility of placing over the head of an individual, the glyph which was to be pronounced as his name. A glyph composed of two or three other objects grouped together. An arrangement which would indicate which part was pronounced first, then the center and the final or the beginning and end of the name. [30:00]

This shows the general degree which they had reached in the development of language. For the rest of the picture their written forms are picture writing of a somewhat more sophisticated nature however than that of our North American Indians. The Mayas on the other hand, had passed entirely beyond the picture writing stage. They had moved into the true pattern of glyphs. And they therefore reached the point in which they illustrated manuscripts. They used the glyphs for the text and put pictures in just as we do. One of the hopes that we have of ultimately solving their language is the relationship between the glyptic description and the picture representing it. We hope that this may ultimately prove to be the Rosetta Stone.

⁹ {R.H.—K'ulk'ulka in Yucatec. He was called Kukulkan by the Mayas, Quetzalcoatl by the Aztecs, Viracocha by the Incas, Gucumatz in central America, Votan in Palenque and Zamna in Izamal.}

Dr. [William] Gates¹⁰ of John Hopkins has done the most perhaps, in the effort to decode the Maya glyphs. He is the authority for the statement that in comparison to any other existing language the nearest parallel he has been able to find to the Maya writing, is the Chinese. He does not, however, say that it is his firm belief that this writing originated in China. But he is inclined to think that a psychology of some kind, the type of psychological approach which affected the Chinese mind in the development of its written form, also affected whatever was the attitude behind the gradual rise and development of the Maya language.

We have today, through the work of many men, one of whom perhaps Mr. [T. A.] Willard, is quite well known, who lived for some years part of the time at Chichen Itza and helped [Edward Herbert] Thompson in the dredging of the sacred well [Cenote Sagrado]. Willard and several others worked upon the glyphs using the various dictionaries of the Maya language which are available, trying to bridge back and forth, back and forth between some word and the glyptic symbol of it. Trying to pick out of the written forms, the glyphs that would correspond with certain plants, certain animals, certain seasons of the year. Working back and forth to try to create a means of writing in the glyph form or reading the ancient glyph structure. Through [Herbert] Spinden and [Sylvanus Griswold] Morely, we have been able to restore the Aztec numeration system and also the Maya. We know how they calculated time. We know the monumental and manuscript glyphs for the various great cycles. We also know their simple numeration system in which the dash or line represented five and the dot represented one. Therefore two lines, two horizontal lines with two dots under them, represented the number twelve. This we also are able to restore from the *tōnalpōhualli* or the calendar system.

Actually therefore, we have very little knowledge of the ancient languages. And the question is as to whether we have any true key to the Atlantic language, to the language of the Atlantean people, we have no true key. I have seen in the last 35 or 40 years, probably 50 examples of alleged Atlantean writing, some of this resolving from psychic revelation, some of it from old and undeciphered inscriptions in remote places. Some speculative reconstructions based upon other languages and a certain effort to arrive at what might be termed a mother language by combining all known forms. This however, has had somewhat the reverse action of Esperanto. It has become a kind of polyglot, which gives us no official security in believing that we have actually found their language.

If we wish to assume that perhaps either in Egypt or among the Central American peoples, we have a comparatively complete descent of the old writings, then it is possible that the Atlanteans had a language somewhat similar or paralleling the Chinese, or the Mayan or Egyptian glyptic forms. These were a

¹⁰ {R.H.—Died April 25, 1940 in Baltimore, MD.}

highly specialized, highly flexible type of writing, not cramped as we would have thought by pictorial limitation. But susceptible by certain markings of being transformed at any point into phonetics, so that names, dates and places could be inserted easily and by certain rules, a symbol could either be a letter, a word, or an incident or circumstance which corresponded with it. The great trouble has been to differentiate between the various usages because we have no knowledge of their grammar or essentially of their punctuational system or any way of dividing and arranging their forms. We know that the Maya, for instance, created a verb out of a noun by adding a wing, giving the sense of motion or vitality to it. We know that the Aztecs usually represented motion with footprints, moving, directions of things or the flights of arrows, the flights of birds or anything that signified motion. We know also for example, that the Aztecs used the arrow to symbolize an enemy. They also used it to signify a course of action and motion. They used it to symbolize conquest. And when an arrow was or an atlatl, a javelin, was cast into the side of a symbol representing a mountain, it meant the capture of a city. All of these things tell us something, but they do not tell us too much.

I have heard Mayan spoken and it is a very beautiful and very musical language. A language which shows tremendous inflection and very subtle charm in all of the parts of it. The Mayan music is also a highly evolved and technical development within the structure of music. But we have very little information to aid us or direct us in our search for the origin of these people.

And the great period of time which followed Bernardino de Sahagún, very little was done until the nineteenth century in which in the early part, focus was drawn or attention was drawn to this area by Charles-Étienne Brasseur de Bourbourg, a French Archaeologist who perhaps was one of the first to move into the field with a strange transcendental background that you would not particularly associate with his theological structure. But he was the one who perhaps first and foremost pointed to the Maya people and the Central American civilization as Atlantean. He was, I think perhaps, the first to [?unclear] make so strong a pronouncement. And his pronouncement was backed with considerable scientific research. He was heavily criticized, as might be expected. And he did work under great limitation, for the reason that everyone has worked under a certain, heavy, darkening cloud. The impossibility of restoring what the old Spaniards had destroyed, had left practically every thread broken. Every connection shattered. And in addition to this, it had created such intimidation among the people, that they had almost locked their own souls against any remembrance of what they themselves once knew. It was a tremendous complex. A tremendous neurosis descended upon these natives and they became practically inarticulate.

Following in the footsteps of de Bourbourg and tremendously influenced by his thinking, came the French scientist, photographer, archaeologist, free Masonic

scholar and general map-maker of parts, professor or Doctor [M.D.] Augustus Le Plongeon. Le Plongeon has left two fairly important books dealing with the field. One is *Queen M  o and the Egyptian Sphinx* and the other is *Sacred Mysteries Among the Maya and the Quiches*. Le Plongeon, great blackbeard, was a man of extraordinary personality and a strong devotee of the Atlantis concept. In fact, he tried in every way possible to popularize it. Le Plongeon had had the distinction of being the first man to go into the Central American area with a camera. Therefore, his photographs, made on the spot with wet-plate negatives and developed at night in the dark temple recesses of the old buildings, are the first photographic records that we have and they are very valuable because many of the ruins which he investigated, probably 70 years ago, 75 years ago, are now no longer in the state in which he found them. There has been progressive deterioration. Up in the valley of Mexico for example, the Pyramid of Xochicalco, has, this pyramid has been partly destroyed by the man owning the land on which it stood in order to build stables with the rocks. Everything has gone from bad to worse in that area and has seriously crippled all research.

Le Plongeon [40:00] was a dreamer, was an idealist. He went into the field in which nothing had been done. He made a great many mistakes and these had been held against him perhaps more than they should be, because he had no one to fall back on, no one to act as authority, no previous work upon which he could build. He went in with the machete and cut the jungle himself. That he should not have discovered things that were not found for 50 years later, we cannot blame him. But he did go in with two tremendous assets. One, was a knowledge of the language. Le Plongeon was one of the few Americanists who has ever known the Maya language. He could speak it and speak it well. He also went in with a tremendous basic sympathy for the people. He went in because he loved them, because he wanted to do something important with them and for them. He was quite a contagious person apparently in these respects and the natives became so fascinated with him that they really made him a blood brother. He probably was able to get more out of the reticent Mayan than any other man before him or since. These points must be born in mind in the evaluating of his findings. But certain of his archaeological conclusions may have been incorrect, we know. He claimed to have been able to read the [? unclear] [41:32], one of the great Maya sacred books. And he also claimed that this work contained a record of the Atlantean deluge. He also held that

the Aztecs had a similar record and that the Pyramid of Xochicalco,¹¹ previously mentioned, had upon it, a complete statement of these ancient records concerning the destruction of Atlantis and was a monument created to commemorate the survivors of this catastrophe.

Now, no one can prove or disprove Le Plongeon. He claimed to have read [? -leus] in which, day by day, he and his wife poured over these inscriptions and carefully decoded them, one by one. His, one of his principal keys in decoding was the Egyptian glyphs, because he had already observed and learned that hundreds of Mayan words are almost identical in pronunciation and in meaning with Egyptian words of the ancient Dynastic Period. He also, however, suspected and mentioned the possibility that this language had a tie with Asia. And he thinks a little also like some of the other men of the possibility of the Chinese being involved. As he preceded Gates, perhaps Gates is indebted to him for this phase of his own conclusions.

Le Plongeon remained a number of years in the area. He discovered a number of archaeological items of interest and importance. He had a bitter feud with the Mexican government finally came home, a broken-hearted man. He was never able to achieve his end, namely, to open Central America to archaeology. But later, other men, following in his footsteps, achieved most of the end which he attempted. But he did not live to see or know that this had occurred.

Le Plongeon then, is a strong link with the Atlantis theory in the western world. He derives much of his encouragement and thinking from that of Brasseur de Bourbourg, followed very closely and much of his thinking and attempted to reconstruct as much as he could from de Bourbourg's descriptions of certain important things like the Great Temple of the [Foliated] Cross at Palenque which appears to have a very early Christian tie.

¹¹ {R.H.—Searching the **Online Archive of California** [https://oac.cdlib.org/findaid/ark:/13030/kt3z09r80d/dsc/#aspace_ref103_tbb] indicates that in the Le Plongeon (Augustus and Alice Dixon) Papers, collection number 2004.M.18, among 62 boxes, which are stored at The Getty Research Institute in Los Angeles, CA, searching the collection under the word “Atlantis” returns two results:

box 8*, folder 1 “Xochicalco Pyramid: History of the Lost Continent of **Atlantis**,” between 1886-1908
Physical Description: 1 item
Scope and Content Note
Published in the *Times (New York)*.

and:

box 60, folder 1 “Stone Carvings Tell of the Sinking of the **Atlantis**,” December 1933
Physical Description: 3 items
Scope and Content Note
Partial typescript manuscript (7 p., by Maude Blackwell and two maps annotated by her.)}

I might also mention that about the year 1835, Lord Kingsborough, an English nobleman became so tremendously impressed by the findings of the ancient codices and monuments and records, including the researches of Dupaix, that he financed, at his own expense a great work called the *Antiquities of Mexico*¹² which is bound variously from seven to nine volumes of elegant folio. Tremendous books. These containing facsimiles of all known manuscripts and a faithful Spanish translation but not into English of the Sahagún or the Dresden Codex of Bernardino de Sahagún.

Lord Kingsborough himself, quite a speculating thinker, incidentally, became hopelessly impoverished and bankrupt. The cost of the tremendous work that he was doing, also believed that there was a distinct connection between the Maya-Aztec complex and the Valley of the Euphrates. He comes in on this angle and he believes that one of the Apostles, perhaps Thomas, reached the Western Hemisphere as early as the 1st Century. He gives a whole group of analogies, rituals, rites and ceremonies tying the religious doctrines taught by Quetzalcoatl with the ancient teachings of the Babylonians and Chaldeans. Kingsborough also, in passing, tosses a thought towards Asia and also becomes a little wondering over the possible Chinese contribution. Kingsborough's works are of continual and pressing interest to us. They comprise today, the largest available collection of the great Aztec-Maya manuscripts to be found in the museums of Europe.

The Aztec manuscript group, called codices, is not particularly limited, probably 200 or 300 or more perhaps, are known to exist.

The Maya group is extremely rare however. And up to the present time only three works are known to exist. We have one here in our library which we hope will prove to be the fourth original to exist. Dr. [Sylvanus Griswold] Morley was the greatest expert on the subject passed very favorably on our manuscript. But these manuscripts are extremely rare. They make up the only surviving literature of a great people that had libraries and everything of that nature. There is always, however, in remembering the Dead Sea Scrolls episode, there is always the possibility that more will be found.

It was on these codices, that attention concerning Atlantis gradually came to be centered by de Bourbourg, Le Plongeon, and Lewis Spence of the British Museum. These men were all working on this particular theme. And they gave a considerable amount of literary space to it in the course of their lives. This also involved, to a degree, the thinkings of Ignatius Donnelly who had already pointed in

¹² {R.H.—Full title is: *Antiquities of Mexico: comprising fac-similes of ancient Mexican paintings and hieroglyphics, preserved in the Royal Libraries of Paris, Berlin, and Dresden; in the Imperial Library of Vienna; in the Vatican Library; in the Borgian Museum at Rome; in the Library of the Institute at Bologna; and in the Bodleian Library at Oxford. Together with the Monuments of New Spain, by M. Dupaix: with their respective scales of measurement and accompanying descriptions. The whole illustrated by many valuable inedited manuscripts by Lord Kingsborough. The Drawings, on Stone, by A. Angio. In Seven Volumes. London, 1831.}*

the direction of this Maya complex as a possible place for the solution of the Atlantic mystery.

We told you before that there are certain remnants or relics relating to this subject that seemed to have some importance for us. And I wanted to show you two of the highly controversial items because perhaps they will be of value.

The homeland or the place from which the Nāhuatl people, the people of the Valley of Mexico, this would be in the Aztec area, trace their descent is a mysterious spot which they call Azleland or Aztlán (Aztlān). Now, in their language this word does have certain suggestion of the term Atlantis, Aztlān. They believe that they came from there. And here is one of the manuscripts, codices, in the Museum of Archaeology in Mexico City. This is the story of the wanderings of the Aztecs. That is the literal translation. A pre-Columbian pictograph work, translated from the original which is in the Museum Nationale of Mexico [Museo Nacional de Antropología or National Museum of Anthropology, Mexico City, Mexico]. This document accurately colored to facilitate interpretation and the edition limited to 25 numbered and signed examples. This is the official type or facsimile that is being issued by the Mexican peoples in order to facilitate the study of their ancient writings. Now as it is said, this consists of what they call "the wanderings of the peoples of the Valley of Mexico." No date, naturally and obviously, although the introduction of calendar elements, might under certain careful research and the comparison with the existing tonalamatl [Tonalpohualli—Counting of the Days], particularly the Orbin [Ollin?], might ultimately result in the possibility of dating it. I don't mean the dating of the manuscript. The manuscript itself is pre-Columbian, probably done a 100 or 200 years at most, before the Spanish conquest. But dating the wanderings from the internal, astronomical and calendar markings upon the manuscript. [49:55]

Now, this is, I think, one of the most interesting because this is the beginning of the wanderings of the people of Mexico, from the codex or manuscript of the peregrinations or of the wanderings. You will observe here, that at the beginning of their existence, we have to use their own method of writing.

Here is a man in a boat, who is to be the progenitor of the people. This is the beginning. You will find the footprints follow all along through the manuscript to the end, showing the wanderings of these people. Whenever they come to some place or something of that nature, where they stop or perform some action, we find the symbols of the place, and what they did. And in between are the periods of the calendar in which they remained in that location. This is the part which from, parallel with the Orbin, may possibly ultimately break the dating which they at least assigned to the original events.

But here we have the beginning. We have a body of water. How large this body of water is, we will never know from the glyphs because it is the same way

with the Indian, a body of water may be a mill pond or an ocean. He has no way of differentiating between them. But he does tell us that his beginnings came from an island in that body of water because here is a very interesting island located in the midst of a lake or some other area of water. Incidentally, on this island is a great temple and six smaller temples. In other words, he is telling us, for instance in his own language, if you wish to read this as an Aztec, he could say, this was the island of the seven houses or the seven places. Also, if you notice that on the top of this temple which is created much like an altar, there are water symbols. Symbols of springs or waters, or a symbol of fertility, of goodness, of abundance, of the thing that the Indian always needed and that was food and things that were necessary to him. There is one large central building or altar with six smaller buildings around it. These are always buildings symbols. Symbols of houses. Sometimes they will put a man sitting on the front steps of his own house and that is more or less, home. That is his domicile unless he is a great man and then it is his palace. Below this symbolism, is a representation of two human figures, one male and the other female.

So, here we have the Indian telling us that his progenitors, the father and mother, were on an island; the island of the seven houses or the seven temples in the midst of a sea. Now by seven temples, you see where you deal with pictographs, you have certain problems you have to face. You have to be a little more liberal than you would be with a more accurate form of language. Those house signs, as we say, are symbols of many things. In the native village in old times, only the temple or the palace was of permanent materials. The natives themselves, lived in huts which were easily destructible. Therefore, a stone building represents a capital. It represents a center of government, a palace. Perhaps some important building. And by extension, it can represent the capitol¹³ of the nation. Remember, that Montezuma, who belonged to this culture group, and therefore should have quoted from it or should have understood it, is speaking to Cortez said that he knew that his ancestors came from seven islands. Now, these seven buildings could represent, therefore, empires, or anything of a basic septenary nature relating to leadership, government origin, cities, races, clans, groups, culture groups. Now, to get from where he was to his next destination, it was necessary for him therefore, to cross water. Therefore, he is running away from this land, he steps out upon the shore and he takes three steps. The footprints, however, do not necessarily indicate, as far as we know, any prescribed number of steps. It is simply that he traveled in that particular direction.

¹³ {R.H.—If spelled “capital,” it is meant as the center of a land or country. If spelled “capitol,” it represents the legislative building itself.}

This occurred at the time of One Obsidian Knife. Now of course, that clears everything. We have a date. This occurred in the date of One Flint Knife. Which, incidentally was one of their day signs or one of their astronomical symbols for the divisions of their month. Therefore, all this occurred, in one, which is a beginning of something, it is the beginning of some calendar cycle. And it was at the beginning of the month or day of the obsidian knife, which was later, the sacrificial knife. And which also became later, a deity. One of their most ancient gods being the Obsidian Knife, which was sometimes represented with human arms. And had a very great importance for them.

Now, we went a little time along the road here and they came to a place. This is a place. Now, this is not the kind of place that one of these little houses is. [56:10] This is a place in the sense that it is the area or land or tribal domain of a people, using a conventionalized form of a mountain symbol. This is an area. This is the land of somebody. We find in the Bible reference made to the traveler who came to the land of Canaan [Palestine]. This would be a land, a place represented by a mountain. Now, the name of this place, we cannot completely restore, but we can give a certain amount of meaning to it. For, this was the abode of the Eagle-man, this was the land of the Eagle-man. And, if you remember in your Mexican history, the Eagle-man is still one of their most common symbols, a human face coming out of an eagle's mouth. This is represented here. Above this rises the sign of communication, of counsel, of discussion and of certain treaties, pacifications and various activities representing by these peculiar smoke signals or signs which rise out of this. And here we also find that they didn't stop but they went on past this. And then we find the alignment of these peoples: one, two, three, four, five, six, seven, eight. We find eight peoples now. Forming the next act in this drama. We find them with their symbols of their nations and tribes, represented by the glyphs by which their names can be read. And that each one of them spoke for words came out of his mouth, symbols of breath and air. And then, they start out and four of them travel. And these four are represented by their names up above. Telling who they are, and what they are.

Side B [Delivered June 25, 1958]

And this man, this particular person here, was the water or cloud of heaven. This seemingly represented a sin. The name of the little baskets sieve used to sieve grain. These were serpent symbols. These were the persons who traveled. This particular person carried an infant. Now, they started out and they went through all the adventures which came in the creation of their journey and their final establishment in the valley of Mexico. The point that interests us, we can't begin to go through the

whole story, it would be rather meaningless after a certain point because it settles into wars, griefs and troubles. But here is one of the earliest and most traditional forms of the origin of these people. That they came from a land or an island that is gone. That on this island there were seven temples or seven sacred places. This was where their Adam and Eve were placed. Where they came from and here they traveled by boat to another land and began to move across that land. Where they moved and how they moved, we cannot know unless we can find out the point where they struck land. If we knew the landfall of this expedition we would know what to do next. But we do not know. We do not know what they meant by this community. We do not know where it is. We know that at the time or the day of the One Flint Knife. That they made this particular journey and started out on this travel. Coming by water from somewhere. Now these particular glyphs, and there are more similar picture manuscripts some even more closely islands, than this does. These have all led to considerable comfort to those who feel that this people definitely did come as they themselves believed they came, from some island or continent now submerged and lost.

Now I want to pause again and take up the problem of the people that we call the Mayas, further south because we are going to also have to visit them again. But, for that purpose, let us realize that the word maya simply means "greetings," "how are you?" And when the Spaniards first arrived in the area, the Indians met them and bowing very low said "maya." From that time on, they were Mayans. Actually, the name has no actual or real significance in the ethnology of this group of people. The real name of these people, as far as we know, is the Itzás. And the Itzá gained his name or his distinction because he was the child of Itzamná. And Itzamná is the radiant Being seated in the Golden Egg of Heaven, adorned with the plumes of the Bird of Paradise. He is the mysterious Father of the peoples, referred to sometimes as the Ancient One with the crooked tooth. According to the early legends, Itzamná was a patriarch, a very great and wonderful man.

And there was a great catastrophe far away, across the great water. And Itzamná took a remnant of that people and put them in boats. And he navigated with them, and he carried them or he guided them across the water presumably pausing somewhere in the west Indies and then continuing on to the coast of Mexico or Central America. Where Itzamná originally landed, we do not know. There are several contenders for the distinction of having solved this riddle, but the riddle is not actually solved. Some believe that it was probably in the area of Palenque in southern Mexico. Others believe that it was more likely still further south, either in the Peninsula of Yucatán or even south of that. But anyway he came across from somewhere and was called the father of the Itzás. He was their great

God, for he had rescued them from the dangers of Hunab Ku, the God of Waters.¹⁴ And, he had saved them and preserved them from the deluge. And in some of their old temples, there are actual carvings representing this. Carvings, which go so far as to show the land from which he came crumbling into the sea as a result of seismic cataclysms of some kind. People are drowning in the water around the boats, but Itzamná and his chosen people were carried safely across the great deluge, and came finally to the shores of the Western Hemisphere. We have no way of dating this except the possible speculation, we do not have any record in the western hemisphere of the older and opening cycles of the Maya calendar. It begins in the seventh cycle on the western hemisphere so far as we know even in the old empire. Therefore, the other six cycles may relate to the experiences of these peoples in some of the region. The attitude that these are purely mythological cycles, as advanced by [Herbert] Spinden, I do not think is a justifiable one.

We mention the fact that of the ancient Maya writings, only three are known to exist today, that are in common agreement, that experts agree, or absolutely genuine. These are the Codex Dresden, which is in Dresden, at the present time, the second is the Codex Pérez, very fragmentary, which is in the Bibliothèque nationale in France, and the other is now in two sections but they were originally in one book, called the Troano and the Cortesiano or more correctly, the Tro-Cortesiano [Tro-Cortesianus]¹⁵ which is in Madrid. These represent our knowledge of the ancient literature of the Maya people. In the same and usual service for the Mexican Bureau of Archaeology and Ethnology, these manuscripts have also been reproduced in Mexico and also in this particular case, also 25 copies were made. Manuscript of the picto ritual of the Maya conserved in the library of Dresden in Germany. This particular copy, these copies were made in 1947.

This shows you almost instantly in comparison to the last one, the difference in the culture platform and the written forms of these people. Here you have manuscripts in a comparatively high degree of written form. You are no longer dealing merely with picto-glyphic and picto-graphic representations. You are dealing with illustrated manuscripts, as we have noted, the panels representing certain deities, the intervening sections representing dates, times, historical incidence and ritualistic material. Most of these manuscripts belong to a class that is known as the *tōnalpōhualli*,¹⁶ which simply means calendar. They were books relating to the motions of the heavens, sacred days, the ceremonies of the various

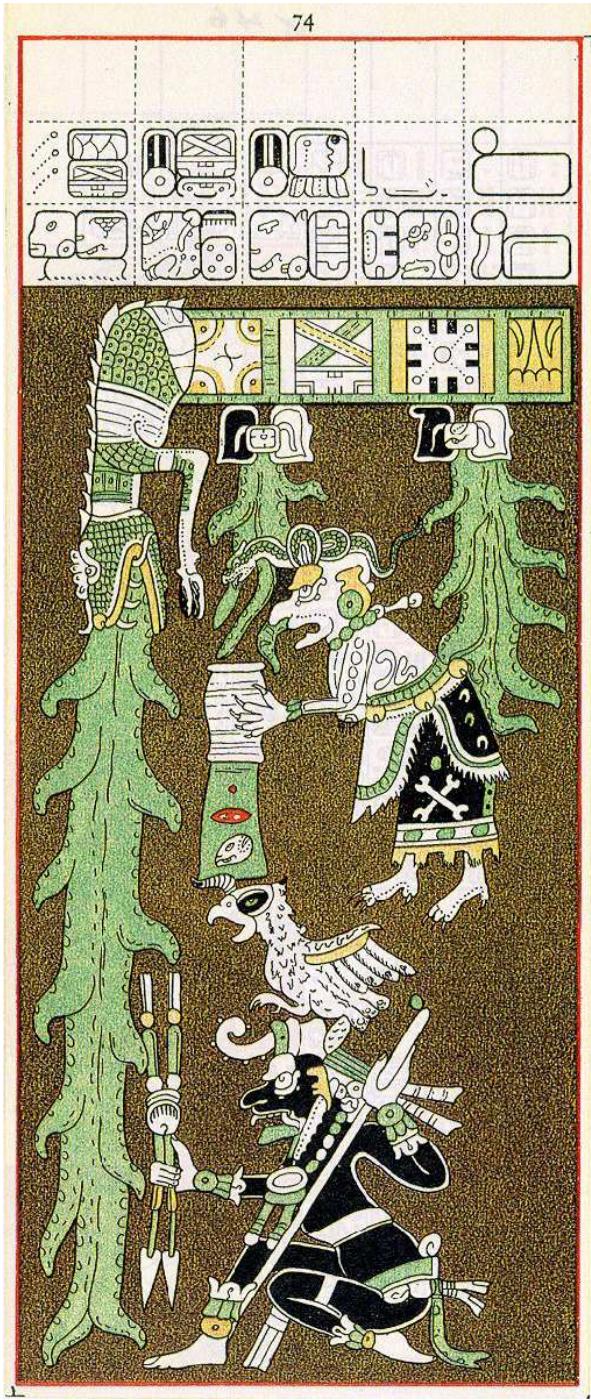
¹⁴ {R.H.—The existence of this god in early Mayan mythology, prior to the arrival of the Spanish Conquistador is questionable.}

¹⁵ {R.H.—Also known as the Madrid Codex, housed in the Museo de América in Madrid, Spain.}

¹⁶ {R.H.—This is the correct spelling and therefore the correct pronunciation. Mr. Hall's pronunciation is different at the last syllable.}







Three images of leaf 74 from the Dresden Codex. Top image is from the original manuscript, the second image is leaves 73 and 74 side by side from the original fig bark paper. The bottom image is a redrawn example, from the 1933 Gates reproduction.

gods and other attendant religious details. But apparently a number of them did drift along into history, and like your Chinese almanac, which is a good parallel for it, included fragments of information on all useful and useless subjects that came to mind at the moment.

This, however, is interesting to us primarily because leaf 74 of the manuscript Dresden, that is the leaf here, the dark leaf with the elaborate illustration, is the leaf

hit upon by both de Bourbourg, and Le Plongeon, and substantiated very strongly by Lewis Spence of the British Museum and other modern Americanists as being the representation of the deluge.¹⁷ This is believed to be the Maya glyphic representation of the sinking of Atlantis.¹⁸ Now, perhaps you may have a little difficulty recognizing it right off, but I will try to be a little bit helpful.

Le Plongeon claimed that he had been able to decode this panel of text and these characters here. But apart entirely from the decoding we have certain indications. Here is the sky dragon or sky serpent, the same one that appears [10:00] on the calendar stone in Mexico. This is the great Coatl, the serpent. On the back in the form of the scales, are constellation symbols used to represent star groups, planets and sidereal phenomena. They are trying to tell us here, that something happened under this combination of planets or signs of the heavens. And they have inscribed it as the Aztecs did later, upon the coils of the serpent of heaven. You will notice that out of the mouth of the Great Serpent, there pours a stream of water. This is the Maya water symbol. A great stream of water is pouring out. In other words, the sky or heavens have opened and dumped a deluge or a mass of water. Great storm, would be the least you could say for it. Now in addition to being a great storm, in this case, we have a strange figure here. You see the storm of water is coming not only from the mouth of the dragon or Serpent, but also coming from certain of the constellational symbols on its body. There is a great flowing downward. This blue with dots in it, is water. Here also we find a strange person that Le Plongeon and others believe represented the Earth Mother. And she also has a bucket or a bowl of water overturned which is continually pouring more water. In other words the water is flowing from everywhere, downward onto this, into the sea. Below is another figure, the God of Death. He is arrayed in his proper and

¹⁷ {R.H.—I have leaf 74 shown above and below as three images—the first one is from the original manuscript, the second image is leaves 73 and 74 side by side from the original fig bark paper. The third is a redrawn example, from the 1933 Gates reproduction, however what is blue in the original is colored green in this 1933 depiction. The original leaves are from digital scans, the server of which is found here: Codex Dresdensis (Sächsische Landesbibliothek Dresden MsCr. Dresd. R 310, http://www.famsi.org/research/graz/dresdensis/thumbs_0.html) }

¹⁸ {R.H.—I should note, at the time of this transcription, presently I am working on the translation from German, six books dealing with the Deluge, three of which are typeset in the old German Gothic or Blackletter script and therefore harder to read. Those titles are: The Deluge Along With Three Other Important Episodes of the *Mahābhārata*.] *Die Sündflut nebst drei anderen wichtige Episoden des Mahā-Bhārata*. Eduard Franz Bopp, 1829; [The Flood and the Floods of Antiquity. A Presentation] *Die Sintflut und die Flutsagen des Alterthums*. Ein Vortrag. Ludwig Diestel, Second Edition, 1876; [The Flood Legends. Ethnographic Considerations. With a table] *Die Flutsagen. Ethnographische betrachtet*. Mit einer Tafel. Richard Andree, 1891; [The Sagas of the Flood. Investigated by Hermann Usener. With five illustrations and a coin plate] *Die Sintfluthsagen. Untersucht von Hermann Usener*. Mit Fünf Abbildungen und einer Münztafel. 1899; [The Myth of the Deluge] *Der Mythus von der Sintflut*, 1912, by Georg Gerland, 1912; *Die Sintflut in Sage und Wissenschaft* [The Flood in Legend and Science] 1925 by Johannes Riem. With the Mayan records, it should be pointed out the fact of there being direct witnesses to the flood or the story thereof, handed down by oral tradition, that the last flood's effects would have been affected as a world-wide event, to some degree or another. All this preceded Christian Missionary influence, even though the existing record is an abridged version of the original MS., safely tucked away. So, the Meso-American accounts are a part of that witnessing and the fact they are preserved as written records is significant, compared to oral transmission by most other peoples around the world.}

typical form and he is dancing upon the earth. He carries in his hand the great ceremonial atlatl or the throwing stick, the sign similar to the thunderbolts of Zeus in meaning, the symbols of his weapons and adornment. He is painted black to symbolize death. Therefore, the heavens open, the Earth Mother's fountains have been loosened, and death dances upon the earth.

And in comparison to their usual use of symbolism, this heroic representation, because they have many lesser symbols of storms and things of that nature, and coming as it does at the close of a cycle, as represented by the manuscript, nearly all persons interested in the Atlantic theory have come to the conclusion that this was their effort to represent the universal deluge. And that, from this point on, you have an entirely new way of life represented in the adventures in migrations of these people.

Now, actually no one knows with certainty whether this manuscript should be read this way with this as the end or rather it should read from this end, which of course, incidentally, this title page is not part of the manuscript, that is the editor's edition. It begins here. Now, if by any chance this manuscript should be read by the Chinese method, then you would begin at the back, rather than the front. And then you would have the whole story unfolding after the deluge. Whatever it may be. So, if it is according to the old eastern way of writing, then the manuscript would read on from this point, perhaps tying again with the idea of the beginning of the calendar system, on the other little manuscript which began with the One Flint Knife. This might well be to say, an ancient world passed away and now we began the chronicle of those who survived and what they did. We find representations of Itzamná in these manuscripts, as the father of his people, and as the one who preserved his nations from the destruction at the time of the Atlantic catastrophe.

Now further research into this problem takes us into another related area. And that related area is the Quiché culture, which is a stem of the Mayan, and lies between the Maya and the Aztec culture geographically, in the Mexican region. The Quichés worshiped the deity Quetzalcoatl in the form of Gucumatz,¹⁹ another term for the feathered serpent. And they had a mystery or a ritual which they celebrated in which has been preserved for us in a rather imperfect but perhaps significant copy. This copy is regarded as imperfect because it was undoubtedly compiled after the introduction of Christianity into the area. Therefore, to what degree it represents a mixture of old beliefs and new beliefs we do not actually know, and we must therefore, be a little conservative for the person who wrote the manuscript to which we refer, could have had access to the Genesis account in the Bible.

Thus, we are not sure what our ground is in this particular case. The work to which we refer is the *Popol Vuh*, which is the sacred book of the Quiché. A very

¹⁹ {R.H.—The two creator gods: Gucumatz and Tepeu}

good edition having been prepared and published by Dr. Morley shortly before his death. In fact I think part of the publication work was finished after his death.²⁰ He did a great deal with this, for it contained the initiation ritual of a religion which may well be a key or clue to the spiritual convictions of the peoples of the western hemisphere prior to the advent of the Spanish, but as we say there is a reservation here due to the dating of the only available copies of the manuscript itself. But in this, there is certainly Indian traditional involvement. And in this involvement we have one interesting thing, which is apparently authentic because it is perfectly consistent with practice all over the world. We know in the great Mide[wiwin] lodge of the Ojibwe [Chippewa] Indians, the candidate into initiation into the sacred rites is forced to walk, remember the foot prints. He is forced to wander, to make a certain peregrination through the symbolic recapitulation of the life of his people. He must in other words, relive symbolically the story of his race, in the process of attaining membership in the tribe. The story of the Popol Vol carries with it the adventures of these young men seeking to be initiated into the rites of Xibalba, in a temple hidden far in the jungle, a temple, which when reached had its important rooms and crypts under the ground, so that the candidates had to return into the serpent's hole or go back under the earth with perhaps again reference to the Navajo having come out from there and believing it was their homeland and going back again. On their way into the mysteries however, at the rites of Xibalba, the candidate was forced to swim across two rivers. A river of blood and a river of mud. This could have a great deal of significance. By the river of blood would be certainly implied the blood record, the blood tradition, the blood background of his people. And by the river of blood, also war. And to these people because the Mayas were themselves a peace loving people, the introduction of a river of blood at the beginning of their life must certainly had reference to war, to disaster, to catastrophe of some kind, with a great blood shedding, a great evil. To them blood was a symbol of evil. Also to swim across a river of thin mud or watery mud might well be a recapitulation of their trip from another land across water to reach their present abode. In other words, before the young man could enter the ancient sanctuary, he had to journey across blood and water.

Now, we have sacraments of blood and water. We have the Eucharist, which can and perhaps does have a totally different significance. But does it? Is there a possibility that Eucharistic rites as we know they were practiced in pre-Christian times and by non-Christian peoples also have something to do with gratitude for salvation from death and destruction. We have these rituals among the most

²⁰ {R.H.—*Popol Vuh. The Sacred Book of the Ancient Quiche Maya.* From the translation by Sylvanus G. Morley; English version by Delia Goetz. University of Oklahoma Press, Norman, OK, 1954, 2003, 2014}

primitive aboriginal peoples. Therefore, it is possible that they relate back to the effort to preserve a record.

In the Inca culture, much further south in Perú, we come upon an entirely different situation. The Incas were not a people, they were a race or order of rulers. [20:07] They were a hierarchy that imposed themselves upon a pre-Inca people that existed in the Highlands of the Andes long before the rise of the Inca dynasty. For the Incas themselves we have a very reasonable story. We know that they probably came from Asia. That perhaps they brought with them a fairly extensive knowledge of organization and government and things of that nature and as I think we have mentioned on other occasions, the Japanese have a tradition that this dynasty was founded by Japanese who have been driven off their courses by storms and have never been able to return home. This is quite possible and perhaps explains why the Japanese government presented a statue of the first emperor of the Incas, Manco Cápac, to the Peruvian government stating that this man was Japanese. In any event, the Inca culture does not present any unusual problems.

It flourished for a comparatively short time. It was a highly advanced culture and it was completely disrupted and destroyed by internal dissension even before the arrival of Pizzaro. Therefore, the Spaniards gave the last blow to it, but it was in a dying state even then.

Prior to this however there was a very ancient people in that region. A people of great attainment, of very old religious background. These people, the pre-Incas, also claim that at one time long before they had possessed a written language. Now this is interesting because whatever happened in connection with Manco Cápac, even though he came comparatively late, he did not bring a written language. These people claim to have had one, and their ancient records say that this language was lost thousands of years ago. Lost, so far back that there were not even any inscriptions of it that survived. But it is interesting that an illiterate people should have the boasted memory of literacy. And have it before they had any idea that it meant anything, wasn't important or even existed. You take a typical and complete savage who has had no contact with civilization, he not only has no written language but he cannot even conceive of the existence of one. It has no meaning for him.

But here is a people, that before the coming of the Incas, were weeping for the loss of the written language. Countless records of this are to be found among their early documents. Out of whatever was left of this came the pre-Inca means of communication in Peru. And this was by means of what are called the keepers. Now, the keepers are fringes of knotted cords. And the knots on the cords form a kind of code, and those who are acquainted with certain combinations of knots can read them. And in this way messages can be sent back-and-forth. The memory

apparently is like the Chinese, completely arbitrary. There is no alphabet behind it, there is no organization of how these knots should be tied, but certain patterns of them are known to stand for certain things. And as a result of that there was this method of communication. Out of the same darkness and elderness of things these pre-Incas in South America also had great and important legends. They should be included among those who believed that at the dawn of time, the gods walked with men.

They had hero myths and hero legends that went way back at the time when they had writing. And they declared that a long remote time gone, they were a great, flourishing, advanced civilized people. And yet when the Incas arrived these were a little better than aborigines. But they were a strangely proud aborigines. Strangely aware of their rites and privileges. Now, the Incas did extend their power pretty thoroughly throughout the Peruvian region. But in the higher fastnesses of the Andes, the so-called tribal life of the pre-Inca not only survived the rather brief dynasty of Inca rulers, but also survived the Spaniards. The reason for surviving the Spaniards was the Spaniards never got there. And the trails were too distant. The Spaniards tried to get into the area looking for the so-called lost treasures of the Incas. There are some cases the report circulated about these Incas having taken their gold and treasures into mountains and there to have caused the whole mountain to fall at the entrance of the cave, burying not only the treasures but the last rulers of the Incas themselves.

More all kinds of legends abound. But although the Spaniards did their best they never found the treasures and they never got into the distant and remote parts of the empire. Incidentally also, the empire of the Incas was a highly useful, highly moral culture. Even the dynasty of the Incas which was a later part of the culture, was highly advanced. So much so in fact, that when Pizarro asked the Inca what they did with criminals in Perú, the Inca said he did not know because they never had any. Which was a little embarrassing to the Spaniards. The Incas did not believe in war, they converted their enemies instead of killing them. They took undesirable citizens, put them in outlying districts, gave them farms and helped them to rehabilitate themselves. They believed that crime was sickness and that the man should be made well rather than punished. And they taught that even before the coming of the Incas. Also we find that far behind this entire pattern is what might be termed by us the highly communized life of the Inca villages. Communal existence which these people still practiced. They still have extraordinary functioning democracy. The highest democracy of the western world was that of the Incas. They also had a highly developed code for the protection of all classes of their peoples. They were almost without crime, their religions were brilliant and liberal and tolerant. They did not oppress their peoples, but like the Mayas, lived for the most part in a highly noble condition. In fact, it has been observed by Stuart Chase that in

the first five centuries of the Christian era, the peoples of the western hemisphere were without doubt the most highly civilized persons on earth. Also that they held in the western hemisphere the world's record for peace. 500 years without war. A record the eastern hemisphere in Europe never attained.

So, these people also show from their beginnings that they participated in a high concept of government. The Maya shared in this. The Aztecs were a younger and more warlike people, were beginning to grow into the maturity of their contact with the Maya world to the south of them. The Aztec was moving forward rapidly but he was certainly a younger and more aggressive culture without nearly as much psychic growth, as much maturity, emotionally and mentally, as the tribes further south.

But in any event, at the time of the arrival of the Spaniards, the Maya empire was without question a model of a kind of government which has great interest to us. It is interesting for us to speculate upon the possibility that this land which we hold so sacredly as a democratic commonwealth may well have been the seat of the first functioning democracy in the history of the world. The democracy may in some way be strangely bound to this hemisphere, in its experience, and its psychic way of life, we find a tremendous sense of democratic integrity even among the wild plains Indians of our northern American. We find that more and more developing as we go further south. We find the voice of the people, we find representation of good laws, good rules and practical absence of the exploitation and bondage of peoples that we find in other parts of the world. [30:00] We find wonderful rules and laws governing behavior and conduct and protecting people, and protecting their rights and protecting them even from their rulers at a time when Europe had no such rules of any kind.

Now it is quite possible that these rules, these laws, these political theories which are so in advance of that known in Europe but were preserved from time immemorial, said to have been brought to this western land by the great by the great teachers that came from the sea like Quetzalcoatl. **That this might have had something to do with the nature of the political structure of the old Atlantean empire.** It is quite possible that this empire, like the one in Peru and the Maya empire, and in a small and less adequate way, the Aztec empire. That all of these were empire democracies like the empire democracy of Venice. That they did have monarchial leadership but that as in the case of Mexico, their royalty was not hereditary. The individual was elected for life but he was not born into office. Every step in the way was under very definite rights of the people to have a say in the government of their land.

Perhaps there is nothing more interesting also in the entire concept that we find in the western group than this concept of the bundling up of the years, something with which they apparently had come again into contact with Chinese

ideas, for the root of the idea at least can be traceable in China. And that is that every so many years, various times usually about 50 to 56 years, often 52 years, that in these periods which constituted the time of the reconciliation of the Sun-Venus calendar that these peoples created a jubilee. Kingsborough points this up as a possible time with the near east. At this time, a series of rituals took place and of course the immediate success of Cortez was due to the fact that he arrived in the western hemisphere on the exact date of this 52 year cycle. Therefore this was regarded as a peculiar and sacred omen. But in this cycle we have a series of very interesting points. First, it was their way of breaking up all pattern of debt, also their way of permitting accumulation to be so reintegrated or re-organized that it would be impossible for a situation to build up that would go on indefinitely and finally sink an economic system. They had these stopgaps on their policies. For instance, at the time of this cycle, all persons had to forgive debt. That was a sacred duty because this cycle was sacred to the memory of their deity Quetzalcoatl, to whom they were all dedicated and it was his wish, left ages before, that every so many years all debt within the state should be wiped out. So that it could never accumulate, so that debt could never descend from generation to generation. Also, at that time all reasonable bills, all normal bills had to be paid. A man could not voluntarily owe anything. But if by circumstances, it was impossible for him to pay, or if he was dead and his children would have to carry the burden, or the widow imperiling would no longer have a livelihood, these were all wiped out. But as a sign of his own integrity each man voluntarily tried to meet this day with clean hands. The second thing that he had to do was to forgive all enemies. He could carry no animosity or enmity, private or political, past the sacred day. If there is any person he had not spoken to or against whom he held a grudge, he must solve it. And the person against whom he held the animosity or held the animosity against him, must forgive him. Not to do this was a sacred crime, punishable by mortal punishment. In other words, it was a crime against God, punishable by man. And any person who could prove that he was enemy had not forgiven him go take his enemy to court, and cause his enemy to be heavily penalized. And if the enemy flatly refused to forgive the crime or forgive the affront or injury, whatever it might be, real or imaginary, he could be executed. No grudge could live through that day because this was the day of the god. And it was believed by these people that on one of these sacred days, Quetzalcoatl would return. And the day that he came back, he must come back to the land that is nothing but peace and virtue, because that was what he had left. And that is what the ancient one, the forefathers of the present tribes had promised would be the way it was when he came back. Therefore, he came back not to cleanse the sinner, but to come back to a world in which the sinners had cleansed themselves in his name. A very interesting and I think a very powerful thought. He did not come back to require forgiveness, he came back

because forgiveness had been attained. These things were right. Then, like the ancient peoples of other nations, all fires were extinguished. Because it was necessary that a new light should be given to the world. And with the dawn of the first day of the new cycle, with the rising of the sun, the promise of the continuance of the world was celebrated. For it was assumed as a sacred fact that it would continue through the next bundle of the years.

Therefore the new light was lit. The new clothing was put on. The new painting was done to the house. Everything was made new and clean. Every person had to be immaculate in cleanliness. No action that was unclean could be performed. This was a period of fasting. A period of ceremonial ritual. A period in which all good things were done and given and the people were brought back again into peace and harmony. Also, all grudges between nations or tribes within the state had also to be reconciled. There could be no more rumors of war. There could be no more underhandedness. No spies or saboteurs could remain. And, so strong and complete was the belief of these people, that it was not violated. And one of the amazing things is that it was rare indeed that any one of them ever had to be punished. This was part of their code, that they should meet the new years, the new order of life each 52 years with a brand new clean world, in which everything that would hurt or hinder or retard was gone.

Now, these ideas did not originate, I do not think, with these people. They say that they did not. They tell us that this law was given to them by the sea man. And it's quite possible that we could open by reflection and study, a strong case, by which perhaps we could restore the judicial code of the common source or center of our cultures. A code which spread throughout the world with various modifications and ramifications, but in the course of time was generally corrupted. But in some of these outlying regions where people remained very close to the old ways, perhaps the code was kept more completely, more intensely, that it is to be found in other nations. If we did have, as Plato assures us there was, a great legislative or judiciary system in Atlantis, a rule by good laws, it is very possible that these laws became the basic tribal laws which have always been strangely honored by a wise people because of their extraordinary integrity. The same thing is true of the great laws of the League of the Five later Six Nations, the great League of the Iroquois peoples [Iroquois Six Nations, later known as, The Iroquois Confederacy]. It has been said that the, as was said at Oxford University years ago, that the code of the Iroquois is the highest moral ethical code known to man. Higher than the Code [of] Justinian or The [Babylonian Law Code of] Hammurabi. [40:07] The most exalted pattern of human conduct ever devised and the wise ones at Oxford pointed out that it was given to us by a group of men wrapped in the skins of animals, sitting under a tree with a feather in their hair. Yet, the wisdom of this Code, the tremendous integrity

of it, transcends us. And, Woodrow Wilson, in creating his League of Nations which was built upon the League of the Iroquois Nation formula, used to incorporate it into his points many of the essential elements of the Code of the Iroquois. This Code also has this strange respect and veneration for the inevitable and immutable rights of men. It created a senate. The senators were called Sachems.²¹ These senators were just as exactly as representative of their people as any senator that we have, perhaps more so than most. There was one difference however in the League of the Iroquois. No Sachem or senator could become in anyway involved in a legislation relating to the province he represented. He could never vote for anything in which he had a personal interest. Others have to vote for that. The second thing that was very interesting about him is, that in the days of his tribal legislation he was elected to office. By what? By the vote of the women. Why? Because the Iroquois nation was a nation of brood families. And in all brood families the matriarch is the head of the family. She did not hold office but she appointed the office holder. And he was responsible to her. That is I think very interesting back before Columbus, in this pool of wretched Western world of savages.

Another interesting and wonderful thing was the great league Belt,²² which was the symbol of the league. The man carrying this league Belt could go through any territory within the domains of the Red man, and that Belt was honored. Nothing could be done to him. A league Belt of this quality was presented to William Penn,²³ as a sign by these Indians that they regarded him as worthy. And the symbol of the league Belt was five men holding hands, the five nations. And the order of the League was, the great concept of the League was all men under one

²¹ {R.H.—A Sachem is what is called a paramount chief, a term used in anthropology, and is term applied to the highest level of a political leader. Although the term is used mainly for North American chiefdoms, such as with the Powhatan Confederacy, it probably would apply to those tribes of Central and South America. The paramount chief was in contrast to the tribal Chief or ruling monarch of the tribe.}

²² {R.H.—This belt was made of wampum, which was a string of various shells, such as Quahog and whelk and could be strung at any practical length.}

²³ {R.H.—There are historical records as to a 1682 treaty with the local tribe, the Lenape. The treaty site was on the Delaware River. After Penn's death in 1718, the Treaty fell apart due to aggressions not by the Native Americans and all their land became occupied by invading, greedy European settlers forcing the Lenape to migrate. Eventually, it came to be, that:

"Pennsylvania is one of a handful of US states that neither contains a reservation nor officially recognizes any native group within its borders. Pennsylvania appears to be the only state without a university-level Native American studies program or cultural center. Within state government, there are commissions on African-American Affairs, Asian Affairs and Latino Affairs, but no state agency represents or acknowledges the existence of Native Americans. Pennsylvania Department of Education standards mandate that students in the third, sixth, ninth and twelfth grade be taught about American Indians, but a survey by the authors of 10 middle and high school history books used in Pennsylvania public schools shows that none of them contains more than a sentence about the Lenape. It could be said that the Lenape have been effectively erased from the Pennsylvania landscape."

roof. That one sky was over all men, that all men were brothers. That all men were equal before God. And that in this equality, it was the privilege of each man to protect the others, and no man should protect himself. Because, if this was mutually fulfilled, others would be there to protect him. This concept was a great concept and a very old one. It did not begin with Deganawidah,²⁴ the founder of the League. He received it, in turn, from a mysterious being who came down on a cloud from a mysterious land beyond.²⁵ He received it as having come from the Olds, from the Great Ones who were the Guardians of his people. He received it as coming from the most ancient times, long before the rise of the red man on the western hemisphere. The Code Iroquois could not have come from Hammurabi, it is a different cult. It could not have come from any known cult we have today. Because there is no ancient cult of primitive origin today that compares to it in any way. Therefore, it came down from the Olds, it came down from some way that we do not know or understand. It came from some place, which is forgotten. Now, we might also bear in mind one other important tradition which links the eastern hemisphere with the western and may very well also arise from your Atlantic complex. And that is the descent of what has sometimes has been called natural magic.

All primitive peoples share in mysterious powers, which are lost to sophisticated peoples. They possess an instinctive hypersensitivity, if you wish to call it. Their religions and their rites have always been associated with magic. Plato tells us, and other ancient records affirm the same, that the secrets of transcendental magic were first disseminated from Atlantis. That here was the land of the old magic. The old arts, the necromantic arts, the arts of wizardry and witchcraft. The

²⁴ {R.H.—I am not able to exactly make out who Mr. Hall is referring to, but I think he is saying “Deganawidah.” The founders of the League were: Deganawidah the Great Peacemaker, Hiawatha, and Jigonsaseh the Mother of Nations.}

²⁵ {R.H.—There is an article: “Legend of the Founding of the Iroquois League.” J. N. B. Hewitt. *The American Anthropologist* 5 (April 1892), 131-148. This writing, which uses language of names, etc. and talks about occult matters, does not refer to where the Code originated, only that there is some specifics about its original formation of the tribal Elders. And so, I have to wonder where Mr. Hall got the idea of who the mysterious being was, but I do not doubt its possibility and probability, in keeping with the idea that it was due to Atlanteans, crossing the ocean, who provided future peoples and influence, with new ideas for the arts and sciences and languages. This is analogous to the mystery about how the original Colonial Flag was conceived and the mysterious personage who influenced committee member Benjamin Franklin.}

arts of demonology, which ultimately destroyed the island.²⁶ Natural magic however, whether be good or ill, whether it be the sensitivity of the psychic or the medium, this tradition of the secrets of magic descending through certain orders of priests, of Ancient Ones, who received this tradition from time immemorial. And accepted candidates into these practices only as the results of tests and initiations. This structure exists on the western hemisphere just as much as it existed in the Mediterranean region or in Asia.

Therefore, these rites, these rituals, also have had to have come from some common source. The great medicine Lodge of the Ojibwe, the Mide[wiwin] ceremonials far as complete a ritual of initiation as anything we find in Egypt, and almost identical. The candidate advances from the west to the east. He passes through certain rites and rituals, he is tried and tested, he passes through a ceremonial significant, symbolical death and Resurrection. And he performed these ancient rites long before there was any known contact between Europe and America. These things, as Le Plongeon and others have pointed out, seem to tell us beyond any reasonable doubt, that at the root of time there was also the symbolic and significant belief that by certain disciplines and secret procedures, and the American Indian has his equivalent of yoga, that secret sciences and rites were possible. And just as surely as the east Indian fakir grows the mango tree, so your medicine priest in the southwest grows his magical corn in a half an hour. These rites were witnessed and described by the late Mr. Lemmis [Lumis? spelling is

²⁶ {R.H.—It should be noted that the Lords of the Dark Face, as described in Blavatsky's *The Secret Doctrine*, were exceptionally powerful Black Magicians. The Lords of the Dark Face were the ones who were dark with sin by many lives of evil activity. They were not Masters of Wisdom but far below that level who could wield nature's forces to their desires and control others. The ideas of very high morality did not belong to them, as they were incapable of vibrating to such high ethics as they were the epitome of selfishness, materialism and greed for power, but it was others who were high Initiates and Masters of Wisdom who could not be swayed by the influences of evil people and they are the ones who set out to go to other parts of the world and They were the ones responsible for the high Codes of which Mr. Hall describes in these talks and continue to hint at. The Elite were probably only very few in number compared to the rest of the masses. The unelected, globalist Elite, just as we have in the world today who are trying to promote the New World Order by the same TYPE of BEING, just as there was during Atlantean times, and hold the masses under their thumb, who were responsible for the early demise of Poseidonis. The Elite of today administer their magic through the use of voice and words, which is a technique of Black Magic. It is a subset of hypnosis, which was used during Atlantean times and has been popularized through various types of media. Because a large part of humanity are emotional beings, they are easily swayed by this form of magic. These magicians have the unique ability of lying convincingly, which is a form of verbal hypnosis. That is their magical delivery process presently.

See *The Secret Doctrine II*, 1993 edition, 427:

“ ‘The Lords of the storm are approaching. Their chariots are nearing the land. One night and two days only shall the Lords of the Dark Face [the Sorcerers] live on this patient land. She is doomed, and they have to descend with her. The nether Lords of the Fires [the Gnomes and fire Elementals] are preparing their magic Āgneyāstra [fire-weapons worked by magic]. But the Lords of the Dark Eye [“Evil Eye”] are stronger than they [the Elementals] and they are the slaves of the mighty ones. They are versed in Ashtar [Vidyā, the highest magical knowledge].* Come and use yours [i.e., your magic powers, in order to counteract those of the Sorcerers]. Let every Lord of the Dazzling Face [an adept of the White Magic] cause the Vimāna of every lord of the Dark Face to come into his hands [or possession], lest any [of the Sorcerers] should by its means escape from the waters, avoid the rod of the Four [Karmic deities] and save his wicked [followers, or people].’ ”}

uncertain], who was quite a character both in those parts and in these parts years ago.

All of these stories seem to show us again another continuity the kind of continuity, the kind of old Hosteen Klah seemed to remember. The remembrance of old times and great things. The memory of learning, half forgotten. The memory of lands vanished. The memory of peoples who came out of the earth, maybe over the horizon. Who knows? Or out of lands submerged by mud and darkness. But always these people coming out of great danger. Establishing themselves and building a world. This world not as great or not as glorious as what they had known. But gradually perhaps attempting as the Mayas did, to climb back over this pyramid of the past and reconstruct it. The great patterns of the Mayan cities, their architecture, their art, their astronomy, their music. These things are not simply derived from neighboring peoples. They came from something deeper and richer. There is a great architecture in Central America. It is as great as anything we have in Egypt but it is not the same. Where did it come from? It did not come from those Indians we know today. It came as they themselves believe, from records, from traditions, from the ancient-held of their founding father, Xamna [spelling ?], who brought them there, who had the knowledge, who helped them to restore their ancient rights and then they received help, through the descent of these Quetzalcoatl, of which there were certainly more than one. Mysterious feathered serpents, an order of priests or teachers. The first one remote, probably Atlantean, the others arising perhaps in intermediate areas. But bringing to them knowledge. Great knowledge. And finally, as in the case of Quetzalcoatl being driven back into the sea again by the Aztec god of fire, Tezcatlipoca.

These legends, will sometime have to unravel a great scientific knowledge which we have not today. These people knew the stars, they knew geometry, they were advanced in medicine. The Incas performed excellent trepanning on the brain and the patient recovered. The Incas and Mayas both inlaid teeth with precious stones and did excellent dentures. These people were not savages. But when you ask them how they knew what they knew, how they had managed to preserve these skills, they can't tell you.

They can only say that this, we were told. This knowledge came from our fathers, who possessed it. Who knew these things? We do not know them. The great ones of long ago knew them. We are their children and we have received these monuments as a heritage. We do not even know who built them. But they were built by the gods. They were built by the Great Ones who walked the earth in the dawn of time. These are their monuments, therefore we know they were here. These are their foot prints so we shall not deny that they have passed this way. We do not know who this Quetzalcoatl is, but accompanied by a singing band of craftsmen, marched from the land of the seven colors. We do not know how it is that he told us to work

precious metals and precious stones and make images for our gods and adornments for ourselves. And how he set up great craftsmen and how he created a wonderful school of craftsmen at Cholula [Cholula de Rivadavia, Mexico] and here they taught all kinds of knowledge of building, of architecture, of agriculture, of science, of medicine, of music. All these things were taught by these Great Ones, who then singing and chanting together walked away again, walked off into the sea and were never seen again.

These legends from so many places cannot all be fabrications. They cannot all be merely imaginings. Nor can a handful of modern enthusiasts be said to have invented them. They did not. Perhaps in some cases the modern enthusiasts has exaggerated what the information was that he had to work upon, but he did not invent it. Because, each in turn refers to his sources and these sources are valid. And, these sources seem to tell us beyond any question or doubt, that sometime in the past that a structural system, a cultural system such as that referred to by Plato most certainly could have existed. Probably did exist. And that from it has descended the scattered remnants of isolated cultures that we know today. And sometime, we will put the pieces together again for what nature has broken apart, nature will again unite. And in the course of our scientific searches through the centuries ahead we will ultimately uncover the evidence to tell how this cultural motion existed, where it came from and who was behind it. But until some better explanation or more adequate formula is found, we may consider with thoughtfulness and with care, not with quick acceptance, not with gullibility, but with thoughtfulness, the fact that there is a strong, reasonable case, that the existence of a great culture that disappeared from the world 12,000 years before the Trojan war. If we place that culture where they believed it to be, we can then put all these parts together and have a structure that is meaningful. And, until some better solution is found, I think we are entitled to view this with some favor as a probability.

Now, I think our time is up as usual, so we covered as much ground as we could.

Atlantean Records in Europe, by Manly P. Hall, from his *The Atlantean Hypothesis* lecture series. Transcribed to digital text by Robert Hutwohl, from the original audio recording.¹

Part 5 of 5 lectures

Side A [53:58] [Delivered July 2, 1958]

As we have already pointed out, our case is built very largely upon circumstantial evidence. Circumstantial evidence has a validity. Particularly when a number of different evidential points all lead in the same direction or all indicate the same general trend. But nearly always, any reasonable idea which a human being can hold can be assailed by another person who does not accept it as reasonable. Thus, acceptance as being reasonable is not assured and many persons will not acknowledge even factual evidence. It is contrary to their own information. It is more difficult however to deny a fact than it is to deny a reasonable assumption.

Thus, we are still working constantly in our own minds to clarify, in as reasonable a way as possible, all the elements of this story, so that we may come to conclusions and may be able to say, with good semantics: I believe that this is reasonable, and I am inclined to accept it. I accept it because it is reasonable, not because it is factual. I will continue to search for additional reasonable points and hope always in the course of seeking, facts themselves shall be revealed.

We will take an example of our problem this evening, to start with, dealing with the European aspects of the matter. So let us take one of the most interesting and confusing problems that we have in the field of Atlantis research. And that is the effort to explain the migrations of the lemmings.

Now the lemmings are a small rodent-like animal call me about five inches in length and very similar to the American field mouse. The lemmings inhabit northern areas of Western Europe. And normally they are like our field mice. Rather difficult to find and not apparently over plentiful. But periodically they increase tremendously in number. And on an average of four to seven years, this figure is not regular, we have migrations of lemmings. Migrations that are a little reminiscent of the story of the bird migrations at our Mission of San Juan Capistrano. The lemmings suddenly increase tremendously in number and they begin to move

¹ {Transcribed from an audio recording on Dec. 2021, with Notes, by Robert Hutwohl. Mr. Hall did not provide notes. The reader may quote any part but not the entire document as long as credit is given to the Author and transcriber, Robert Hutwohl, ©2023}

downward from northern into southern Sweden. And they become a very serious problem. They can be counted and numbered in millions. Why they should so suddenly increase is not as yet understood. Again, we have only reasonable findings even on a scientific level. But these creatures, moving over vast areas of land, [?], because of their constant need of food, and they are accompanied by various animals which prey upon them so that often there is a great slaughter of lemmings as they continue this migratory course. It seems that these creatures move by a mass motion. They move with a complete purpose. A purpose for which we have no answer or solution at this time. Their general tendency is to descend from higher levels through valleys or through breaks of the land, always moving downward towards sea level. The lemmings also will swim rivers, swim lakes several miles across and continue on their way undisturbed and uninterrupted. They multiply very rapidly and in the course of their migration which may take anywhere from one to three years, the number of lemmings at the end of this perilous trip is often greater than at the beginning.

Inevitably, the lemmings move toward water, large bodies of water, most specifically the Atlantic ocean. And when they reach the shore of the Atlantic they swim out into the ocean and continue to swim until they drown. No one knows why. At the end of the migration it is not known that any of them ever came back. They all apparently, they are forced together into a collective suicide.

Now this migration of the lemmings has been the cause of considerable speculation. So we can start, of course, with several of them. The ladies of the area have an idea that these tremendous increases in the number of lemmings, out of itself, these creatures are falling from the sky. There is an ancient belief that they are raining down upon the earth at certain times.

Also, it is held in the local areas even now, by some of the more learned and intelligent members of the community, that the lemmings are following an ancient trade route. That they are going according to a way they have always gone. And that their original purpose was to reach an area of land now submerged. And as have been pointed out, even in the scientific papers, that their general route coincides with land area that has been submerged. Apparently the lemmings are continuing to seek a place in the ocean beyond the shore and although this place has disappeared, vanished forever, the instinct of this rodent continues unchanged.

If this be a reasonable hypothesis then it has even been excepted scientifically, it means the rodents are attempting to convey to us, in a strange way, through the drama and tragedy of their lives, that once upon a time they could reach land which is no longer there, that this land must have at one time been of an unusual attraction to them. That they are continually seeking for it. Year after year they die trying to find it.

Now, what is behind all of this? Is it merely that these creatures are pressed on by some suicidal tendency? Do they follow nature merely to die? What does this instinct mean? Does it merely tell us that there is a power or driving force behind the species of creatures that will not change, has not changed. But continues to send them on their way to death. Nature normally does not produce circumstances of this kind. Nature is forever adjusting for the survival of these creatures. Why then, do millions of the lemmings swim forth into the ocean to die? Experience has shown that they did not have to do so. They could have turned back; even though their migration is heavy, it is not of the type of a herd of thundering buffalos, they are not forced into the back pressure of their own kind, to drown, any time they could stop. Any one of them could have survived the entire catastrophe but no, not one of them does. What is the answer? This has been advanced as indicating the migration of creatures otherwise to be noted for a distribution shows that if at some remote time most of the land bridges became, in confidence, now completely divided. That these land bridges resulted in the general diffusion of creatures. These creatures change somewhat. But not necessarily totally. It is assumed therefore that the lemmings are following an ancient route that was a land route at the time of the Miocene period. That they have never been able to overcome the instinct to follow an old order of the earth's arrangement. And perhaps the reason why they have continued is because they have no means of common communication. Not one can come back until the others. Therefore each discovers only by dying. It is a strange and remarkable story. But it is known by the facts that tell us apparently that these creatures have always expected to find land. That they did not expect to die.

Now, the instinct that drives them may be of psychological importance. We have no way of knowing whether the lemmings have the fifth consciousness on a lower level that we recognize in certain human culture groups. In any event their strange little pattern is locked within their own political structure, [9:57] is this the seeking of another land beyond the water. We know that they have not been influenced by a gracious ? or anyone else. We are not seeking because of Col. Churchward or because of any modern [unclear?] They have not even perused the *Timaeus* and *Critias* of Plato. They are merely obeying something. Obeying a force that is irresistible. The same force that probably at one time did permit them to wander to other regions perhaps ultimately breed into what we call the American field mouse. Whatever it was, this is another natural relic, which seems in many ways to be more reasonable than human thinking, because we are dealing now with something totally apart from the attitudes of human beings.

In the area of the distribution of the Atlantic continent, as in the idealistic reconstructions thereof, we also observe what might be termed the eastern end of

the Atlantic bridge.² This eastern end seemingly extended reasonably to the north certainly appeared at much of England and perhaps further into the Scandinavian area. Whether this was a continuous area or whether there were islands and a land bridge at the northern end, we do not know. But Atlantis seems to have been bound together at one time, along the entire coast from what we now call the Scandinavian countries to the western point of Africa.³ United with what is now Spain and Portugal, it is united with the western coast of France and extended upward into the Baltic countries. It was one tremendous band of land. And when we study the old maps, we compare them with existing maps. The land bridge is necessary to complete the picture. We create a land area in the Atlantic Ocean basin about one and a half times the size of the United States of America. It would have been a tremendous piece of land. A very vast area, with the Azores Islands somewhere above the center of the band but within the general area thereof. On the western side, this tremendous continent was bound to the western hemisphere from an area above Nova Scotia, up around Newfoundland, all the way down to what we would call Cape Hatteras. It then seems to have broken away and to have tipped with water between it and land downward to appear most of the West Indies. We do not find absolute proof of a land bridge as far south as the eastern points of South America. But we do have this tremendous area.

How can we strive to increase our rational understanding of the effect of this culture upon surviving land areas? Let us therefore for the moment, consider what seems to be a reasonable probability, namely that, an attempt to escape from

² {R.H.—Manly P. Hall stated in his audio lecture, “Atlantean Records in Greece and Egypt”: “The Seminole Indians in Florida have record of a land bridge that once extended all the way from America to Europe. While we may want to think the Seminoles are not the world’s outstanding historians and there is some ground for this opinion, on the other hand the Seminoles like most primitive people have no reason to misrepresent. It is meaningless to them, there is nothing to be gained, no purpose whatever, because they are not solving any problem or they were in need of no hypothesis. They were only telling the story of their people. They were preserving the record of some migration of their own ancestors, which they regarded as worth preserving.” He also mentioned this in his “Atlantean Records in Ancient America” lecture.}

³ {R.H.—My map: The “Atlantis at its Prime” map, which is “No. 1. The World about One Million Years ago, during many previous ages, and up to the Catastrophe of about 80,000 Years ago” shows a contiguous land mass extending from central to eastern America to what would now be Africa. However, central to southern Africa, as we know it, was under water at that time. But the Atlantic landmass does extend northeasterly into northern Africa, then east entirely across Europe, through Asia into the Pacific ocean across to southern Alaska. Thus, Atlantis was almost a continuous landmass belt around the world, with virtually no break. There are no maps to indicate the land mass distribution during the Lemurian decadence to the beginnings of the Atlantean continents which would give us a fuller indication of the story. However, with travel by boats it would be no great effort to travel around the entire world, with only short boat excursions between open areas of water. By the time we reach the time period of the sinking of Poseidon, which is described by Plato on 9,564 B.C., as noted in my: “The Universality and Date of the Last Deluge or Flood Myth As Described By Various World Cultures—Extended Version”, the entire world landmass distribution had changed in a major way. This is also complicated by the fact that Lemurian lands still existed during the extensive time period of Atlantis, particularly at the northern latitudes which included Greenland and Spitsbergen, as there was great overlap. These maps are not the maps with which Mr. Hall refers to. They are copies of originals which are stored in the underground library archive of the Hierarchy or Great White Brotherhood in Tibet.}

Atlantis⁴ assuming this continent was in the process of breaking up, would have been in a form of migrations over whatever land areas were available, or, in narrow water areas which could be crossed by boat, rafts or any available materials. We are not at all certain that long range preparations for such navigation could be made. On the other hand, ships may also have been available for large commutes of something of that nature. It would seem though that taking the Azores to be approximately the seat of the central point of the Atlantean culture, though not the center of the continent,⁵ it would seem reasonable that those existing areas of the earth's surface which were associated with the terminals of the ancient continent would be most likely to have direct relics or indications of the earlier connections.

We know however, that an entirely different problem also took place. And that is an archaeological problem. According to our problem today as we visualize it, a large part of the Atlantis story should have existed about the time of the Cro-Magnon, should have existed in the great periods which we recognize geologically as those related to the emergence or appearance of primitive man upon the earth. So we study the Cro-Magnon, we study the remnants of his way of life as such as we are able to discover about him, does not give us any distinct clue for Atlantean culture.

[15:46] And here we must pause and give careful consideration to what might be termed negative evidence. We have no evidence that we can bring forth today out of the remnants and ruins of the past to indicate that primitive man of the Cro-Magnon period, at which period certainly Atlantis should have been there already an existing culture, that the Cro-Magnon was equipped with any of the instruments of culture or civilization with which we associate the Atlantean. We have two answers possible to this dilemma.

The first is, that the Cro-Magnon represented a level of primitive savagery which existed contemporaneously with a higher culture. Just as today, we would not be entirely flattered if our culture was to be estimated only by the Australian Bushman. Yet, he exists today. He exists in a world which he is rather out of step with. And if in some remote time archaeologists should excavate his remains in an effort to determine the cultural strata of the twentieth century, the ethnologist or

⁴ {R.H.—Mr. Hall speaks as if there was only one Atlantean global configuration, however the Ancient Wisdom records describe many different "breakups" of Atlantis, not just one. The latest, the Poseidon deluge, was small compared to the previous ones.}

⁵ {R.H.—The esoteric Atlantean maps indicate the nine (ten if we include the small Formigas islands) Azorean islands are the highest mountainous areas of all of the Atlantic Atlantean distribution, which thus would explain the current Islands are all that remain, since they are the peaks of that mountain range, of which the mountains can be seen, even today, to have their base down into the Atlantic ridge. Originally before their sinking, they were the easternmost area of a large Atlantean landmass called by its Atlantean name, Ruta and those islands are all that is left of an original mountain range, though not spread out in linear fashion as we have in the Himalayan range, but closer together. However, if the Azores were measured from their base at the bottom of the ocean extending to their island peaks, they would be among the tallest mountains on earth, even if they are, for the most part, under the ocean.}

anthropologists would come under a bad time. He would come to some very false conclusions.

Thus, it is not certain that the discovery of primitive man's remains invalidates the possibility of a higher culture existing at the same time. Especially if this culture was somewhat limited from the standpoint of the area from which it was developed.

Plato's account cannot be dismissed with complete lightness, although again, it is fair to say that as early as the second and third century Platonists regarded it with suspicion. It should only, however, lead us to a more thorough and careful examination of such evidence as can be accumulated.

We study the Cro-Magnon. We see his primitive struggle for existence. We see him fighting the mysteries of a prehistoric world which seems to have been abandoned to savagery and wildness. We find him building up wood for fire, for shelter, for clothing. We see very little indication in his struggle, of the type of culture we are seeking. Does this mean that already land areas have broken away so that by degrees, the Atlantic continent had shrunk into one vast insular region which was not in contact or indirectly accessible to the migrations of the primitive men at that time?

Let us take a parallel of this and see how reasonable we are. In the year 1490 the western hemisphere as we know it today was comparatively unknown to a highly civilized people. In 1490 European man was not aware of the existence of the American Indian. He was not aware that between Europe and Asia was a vast continent that would someday dominate the world. Let us be a little more local in our thinking. Down in Central America, your aspect Maya Toltec culture had practically no awareness whatever, of the plains Indians of North America. These nomadic tribes also seemingly, for the most part, derived very little from comparative proximity with the aspect Maya Toltec cultures. The only point where they seem to meet and mingle was along the banks of what we call today the Rio Grande. [20:14] In other words, your New Mexican pueblos, your town dwelling Indians, your Hopis, Zunis, are the ones which show the mingling of these two cultures. But not far away other Indian tribes seem to be comparatively unaware that a great highly cultured civilization lay to the south. The empire of Montezuma is one of the greatest empires the world has ever known. Yet, Montezuma knew nothing of the existence of Europe. Therefore, as late as the 15th century of the present era, one third of the world was unknown to the balance. With few exceptions, the few individuals who had one or other way of greater contact. But these very individuals were ridiculed for their belief that such a thing could exist. Our American Indian is the victim of this misunderstanding. For the early explorers maimed {maligned} the Indian because they thought he was an east Indian and they had reached Asia. Now, if this could happen in a civilization which could give us the greatness of Florence, of Rome, the magnificent temples and palaces of the near

east, how much more so could this have occurred thousands perhaps 50,000 years ago. Thus, the fact that areas were not commonly known in that various levels of culture or lack of it, could have existed contemporaneously, is not disapproved. We therefore have certain negative findings, but they are not conclusive in anyway. They only indicate perhaps, that, as has been generally suspected, the Atlantic catastrophe took place over a very long period of change during most of the Pliocene Age⁶ That therefore, by the time what we call the Cro-Magnon had made his appearance, some of the land bridges had already disappeared. And the primitive man of Europe had no means of reaching this larger world outside, or this tremendous complex of culture located upon its ten islands, or upon its continents and islands.

This would have fit also to a large degree into our previous concept, mainly that certain cultural motions from Atlantis may have rescued the Cro-Magnon and have started him on a later culture for which we have at this time no adequate explanation. What happened between the Cro-Magnon and the rise of Egypt? Here is an absolute blank. We have a man crawling around, fighting saber tooth tigers. We have him living in a cave. Mumbling war bones. We have him struggling to perfect the stone axe. We find him scratching unintelligible glyphs upon rocks and fishing with bone fish hooks. We have him striving for fire and finally attaining it. And his principle instrument of defense being a rock, which he apparently tossed with some success at monsters that have since disappeared. But we are not sure however that he was responsible for their disappearance. He probably missed most of his targets.

Then in the short time, we find the rise of the first dynasties of Egypt. We find a literate people. A scientifically cultured people. We know nothing about what any man was doing ten thousand years ago. For seven thousand years ago, he was building pyramids.⁷ What happened between? [24:43] What suddenly moved this mysterious missing link of Gabriel Max into what we call the pattern of progress? Something must have happened to him. Yet, we have no record of what did happen to him. He and his surviving forms, the primitive peoples of today, have no adequate record except the myths which we have already discussed. Yet something definitely did happen. Whatever it was, gradually moved man with incredible rapidity, from savagery to a socialized state, which already was admirable when

⁶ {R.H.—This is now called an “Epoch,” which occurred 5.33-2.58 Ma (million years before the present) The Ancient Wisdom states its existence occurred up until more recently, if we consider the Poseidonian island, 10k years ago.}

⁷ {R.H.—In time, we will find this statement (of which Mr. Hall is merely reflecting the current Egyptian Archaeologist’s viewpoint) to be totally inaccurate. The construction of the Pyramids will be dated tens of thousands of years earlier. And, the fact of the Great Pyramid being the tomb of Pharaoh Cheops is merely fiction as an excuse the Great Pyramid had to be built for some purpose, but there has never been any evidence to support it. Out of academical pride, Egyptologists do not want to admit how very little they know.}

history as we know it begins. The great Assyriologists, the great Egyptologists, the great Sinologists. None of them have any answers. They do not know what the force was that tipped man into a state of rational existence. This mystery perhaps is concealed in the biblical account and of where the Adamas or the pre-Adamite man was certainly endowed with soul, became a living soul capable of thought, capable of conscious growth. The circumstances are dim.

But if we are not willing to accept that primitive man had some teacher, then we must assume that for reasons totally inexplicable, the drive to intellectual attainment broke out all over the earth at a comparatively similar if not identical time. And that this drive suddenly lifted these primordial people into a state of intellectual attainment. We look around us and we observe with great interest the rise of peoples. The attainment of intellectual individuality. Of the living existing conditions today, true we do not have as many primitive groups to work with. What we have observed, for example, but within the last ten years a great change has taken place in the map of Africa. Ten years ago we had only three sovereignties in Africa. These were Egypt, the little Negro Republic of Liberia and the empire of Ethiopia. All the rest of this vast continent was a colonial empire of foreign powers. Today, or very recently in the newly liberated state of Ghana, which was previously the Crown colony of the Gold Coast, eight independent sovereignties of Africa met in national conference. There are now eight independent nations in Africa. These independent nations reflect progress. But this progress was a gradual growth through contact. We may assume that had there been no contact between Africa and other groups of culture, contact which perhaps later became a burden under the colonial polities of various European powers, but certainly the original contact and its results in the terms of schools, sanitation, the development of communications with the outside world, missionaries and many other contributions, these made possible, the rise of the independent states of Africa. What happened back in the days of our mysterious Cro-Magnon? Had he been reached by other powers who would have advanced longer and considerably in the way of independent individualism, he might well be rapidly moved to a higher social foundation.

But left completely to his own devices, we do not know exactly what it was that inspired the Cro-Magnon man to suddenly emerge in the rise of the greatest classic civilizations that we know. Civilizations so glorious that they are still romances of fiction in our minds. We have observed in memory at least, the grandeur of Babylonia, the magnificent Ur of the Chaldees. We see the rise of great cities, we behold the wonders of Philae, at Karnak, at Luxor, and the tremendous pyramids upon the delta of the Nile. We see the rising glory of China and in India.

These things did not emerge suddenly out of the Cro-Magnon. Something had to happen. He did not have a long enough time, and more interesting, had he developed these things on his own accord and in his own simple way, we would

have locked in the earth, locked to the stratas of geological formation and in the human artifacts the unbroken record of these changes over long thousands of years. We do not have them. We do not have the evidence of the super Cro-Magnon. We do not have the indication of this man suddenly becoming an astronomer, the scientist, the physician. We do not find rising in him the vestiges of great bureaucratic states. The rise of knowledge. We do not find in him the seeds of reading, writing and arithmetic. [31:04] What happened? Until all these questions are satisfactorily answered in some way, we have a right to a reasonable point of view to ask these questions and we also have a right to advance as reasonable, but not factual, such explanations as may contribute most directly to the clarification of this difficulty.

There seems to be only one possible answer. That is, natural answer. If we do not wish to ascend into the entirely rarefied atmosphere of mystical speculations, the most common reasonable answers are usually the correct ones and the last to be found. And these speculations would indicate that a wise young man who grew up alone and became a scholar must have known someone who was. Must have had at least sufficient contact to awaken within himself the realization of the possible directing of his own abilities, he might not have studied long with a scholar. But had he seen somewhere a state superior to his own, then he might gradually through meditation, strive to attain it. Had he visualized it, had he known of its existence, but without even the possibility of such awareness it is unlikely that he would move very rapidly. And it is very interesting to note that the story of man's rise on this planet as far as it is recorded is phenomenally rapid. And that much that we can hardly understand or appreciate took place within a few thousand years whereas other processes in nature took millions of years.

Thus, the possibility of the existence of the hen before the appearance of the egg comes to our thinking. We of course can fall into Aristotle's problem of regressive evasion because that previous hen requires a previous egg which in turn supposed is a previous hen and we can go back beyond any point we wish to even imagine. The natural answer is however, that somewhere man did have a period of growth sufficiently long to explain in terms of evolution, his gradual attainment, and his reasonable growth from infancy to maturity as a creature. And that this particular pattern of growth has disappeared so that we are no longer able to rescue its proportions. We can see only certain effects of it, but its own substantial nature completely eludes us.

Atlantis offers the possibility and it is also quite certain as we have said before that Atlantis represented a period, an epic in the development of world cultures. General {James} Forlong, in his *Rivers of Life*, attempts to show the rise of the great cultures of mankind. Particularly as these refer to the seven principal streams of religion. Looking over his long and intricate graphs relating to this procedure, we

observe that the General is in exactly the same dilemma. He suddenly discovers in the background of things, the altars of the seven great gods, or the seven great ideas, which later arose and developed and became the systems of theology, which by their minglings produced philosophy and these minglings with religion finally resulted in the emergence of science. Now, Forlong can take them back so far, then his charts dwindle out. And in his work, he is unable to identify the origin of one of the seven streams with which he is concerned. They suddenly go from hidden sources. Once they appear, they are the wonder of the ages. But where were they before they appeared? For, in the intervals involved, there is no time for adventuring. On one side of this dot curtain of human history, a primitive man, unlettered, unlearned. He steps through the curtain like the prologue of a Shakespearean play. Behind the curtain, he is a savage. He steps through, takes a bow, he is a gentleman. How did it happen?

It is not wise to assume merely magic. It is much wiser to assume that something happened which we do not know. Paracelsus said a miracle is only an effect, the cause of which is unknown but the cause must be equal to its effect. And what produced civilized man must be equal to what it produced. [36:24] This we do not know. We have no way of estimating. So we circle a little bit around the European end of this great bridge to find out, if we can, what was happening. One of the things that strikes us as O'Brien points out in his *Round Towers of Ireland*⁸ is a remain of ancient masonry in the Emerald Isle. These strange towers that look almost like Egyptian obelisks except that they are circular. These towers belong to a kind of architecture which today is tied into the most elaborate folklore and legendary among a people who have become synonymous with folklore and legendary. The builders of the round towers of Ireland, O'Brien opines, might have been Buddhist monks, for there is a record that Buddhist monks from Asia reached Ireland at a remote period. Lord Kingsbury in his great work the *Anacalypsis*⁹ also takes it for granted that Asiatic migrants reached Ireland at a very ancient time. How long ago? We do not know. And as we mentioned earlier, the various schools of archaeology are in no common accord as to the primitive remains in Ireland and in the north of Scotland.

Another interesting group presents itself to us. On the plains of England where we have the strange mass of stones which we call Stonehenge. This is called a druid temple. And we created it until we have come to believe it. Actually, the druid remains and records as preserved in the Welsh records and legends and in the

⁸ {R.H.— *The Round Towers of Ireland; or, the History of the Tuath-De-Danaans*. Henry O'Brien. London, Parbury and Allen, Second Edition, 1834}

⁹ {R.H.—There is no Lord Kingsbury who wrote such a title and the audio is clear at this point. The chief author I know of is Godfrey Higgins who wrote, *Anacalypsis, An Attempt to Draw Aside the Veil of the Saitic Isis; Or an Inquiry into the Origin of Languages, Nations and Religions*. Vols. I, II, 1836.}

account of Camiason {uncertain of spelling} and even in the reports of Caesar, the druids at the time used Stonehenge because they regarded it as a monument created by the gods of previous ages. The Druid records tell us definitely that the druids found Stonehenge, they did not create it. They are much like your Aztecs of Mexico who found the Pyramids of the Sun and Moon, but did not build them. The stones used in the quarrying of the rocks of Stonehenge has been also a subject of great discussion. Some say it was precipitated through the air by spirits. Well, that is helpful. And we are reminded of the historian Herodotus who tells us that the builders of the pyramids started to build at the top and work down. This also gives us a moment of consideration.

We also have read recently that it was advanced as a speculation to explain the mysterious figures and heads on Easter island, as it is now called, were moved by having huge stones quarried out, dropped into a volcano which fired them out again and dropped them into convenient spots. This sounds a little too much on the order of modern rocket propulsion.

Actually, all of these mysteries are mysterious for one reason only. And that is we cannot conceive of primitive man having the brains to do any of these things in a reasonable way. We are convinced that our primordial ancestors could do nothing better than throw rocks around, and small ones at that. That they were so concerned trying to find fire that they never got any further. [40:47]

Actually, a more interesting group even than Stonehenge is to be found in Brittany, in the western part of France. It is called Carnac, but it is not spelled the same as the Karnak in Egypt. Carnac is a mystic maze of stones, some of which will dwarf those of Stonehenge. Instead of a circle of stones we have hundreds of them. Great monolithic rocks standing on end. Forming rows like soldiers at attention. Why were they put there? Who put them there? No one knows. For one of our more factual friends decided that at a remote time, some native king or prince decided to hide a buried treasure. He hid it under one of the rocks and then put all the others there to confuse the people who were looking for it. No, this is good sober factual stuff. Pretty ridiculous. These stones that were used in the building of Carnac will weigh up to 15 and 18 tons. They were moved. Some of them considerable distances. And like the tremendous carved stones of Guatemala, they were apparently tipped into the ground at one end by digging a pit and allowing the weight of the stone to gradually drop it into the pit. After that the opposite end was raised and the part in the pit was buried and became the foundation. This happened at Easter Island, we know. It was primitive engineering. But it was successful. But, what caused it? What would lead a vast number of persons, it must have been a vast number, to devote an incredible period of time to raise a maze of rocks into the air, 12, 15, 18, 20 feet? Leave them without a carving or a sculpturing upon them. And if that is not mysterious enough, we can look around through England, Scotland and

Wales, and find all kinds of large rocks that have been balanced like the head of a mushroom on a very small stem like rock, so perfectly that they had balanced for ages. Why? No one knows. Yet most of these tasks are so primitive, seem to bear witness to a high resolution and purpose. This purpose we get no trace of in the story of the Cro-Magnon man. We find this problem or this purpose already exhausted by the time that Egypt began. But there is this similarity: The builders of the pyramids and the great monuments of Egypt used the same basic method. But, they had highly refined it, so that their achievements were orderly, scientifically reasonable. Somewhere, factors had come in, yet these factors were not unknown to the builders of Stonehenge and Carnac. The druids found that Stonehenge constituted a magnificent calendar of the equinoxes and solstices. We know that the pyramid is oriented to the 11th decimal point. It is almost certain that the great ruins of Carnac in Brittany had some definite scientific or religious usage. These were built by persons who already knew something. They were not built by the Cro-Magnon for apparently they were standing there long before we come to this dark curtain which divides prehistory from history as we know it now.

We also observe a number of other intriguing and stimulating lines of thought. When it is possible to trace the physical remains of a people, we have certain foundations upon which to build. When however we begin to trace the psychological foundations of people we are in a field where our own instruments are inadequate. Psychology as we know what today is only 50 or 60 years old. We are seeking now for further insight into the pressures and archetypal patterns behind the human race. We are looking essentially for the same thing the scientist is trying to find out about the lemmings. We are trying to discover the source of the pressure which we have today called progress. What caused it? What is caused it to snowball? Why is it today that progress has gradually become mostly pressure? And under the insistences as of this tremendous momentum we are sometimes afraid that we are rolling and rumbling our way towards some encounter-able doom, that we are committing suicide just as the lemmings commit suicide each time they migrate along the field or line of their own tremendous pressure. This pressure seems to always be present as a result of a cause. We may like to assume that man's pressure began totally within himself. With every experience that we know, tells us that there must be two kinds of pressure. One is pressure from within and the other is pressure from the outside. That from one type, the first pressure, we discover the existence of energy resources. Of power and the will. We discover that under stimulation, under incentive as we call it, man has an incredible reservoir of potential. But that this potential is only released when necessary. When conditions demand it, require it. And it prefers to be released sequentially; each step leading naturally to that which follows it. Just as the growth of the child is a sequential, regular procedure. So the growth of archetypal idea in man has been always a sequential growth. The

battleship did not come first and the hollowed out log afterwards. But from a hollowed out log, man gradually learned one useful improvement after another. Until he was able to build a boat. But he only built the first boat or hollowed out the log because he discovered in certain areas that if he said he set astride, a log that was not hollow, and allowed his feet to dangle in the water on both sides when he wanted to cross a stream, he was bound to lose a foot or two to a crocodile getting across. He found it necessary to protect himself against the dangers of the water. Therefore, he gained the idea of gradually lifting his feet out of the water and finding a place for them in the armor of the log. And out of that has gradually come a procedure which is led to such great ships as we have today. Ships that are the inevitable development of sequential pressure within the incentive and inventive faculty of man.

Therefore the Egyptian or the earliest culture groups in the valley of the Euphrates, India and China that emerged with powerful cultural patterns, emerged because of incentive and because of a long period of experimentation. Now we look back upon them and we say, but after all they may not have needed this period, because actually so many of their achievements were simple in comparison to ours. We needed their foundations but they could never conceive the things we would build upon them. There is one point of difference however. When you educate a child the most important, necessary and difficult part is the first two or three years. Then must gain use of the instrument, obviously of his own education. He must be given the basic principles, reading, writing, arithmetic, spelling. He must have these things for without these he cannot build. And now today in the 20th century we are not certain how these should be imparted to him. We are beginning to suspect that are methods of teaching him or not what they should be. Therefore, primarily, the great basic discoveries required the most enormous pressure of all. Required the most powerful incentive and some kind of judgment upon incentive by means of which the early course of knowledge could have been clarified. We can send any child to school today but only because there are 7000 years of educational formula behind us. How we sent the first man to school, we do not know. Even presuming that he had the potential, only experience, discipline, repetition and the ordinary development of his faculties could have enabled him to make this tremendous transition within a conceivable period of time and we have a very limited time in which he did it. And we know that we are not far off in the dating of his time.

We can only assume therefore, that what we call today the growth of man from the Pliocene from perhaps the *Physiocantrus* [unclear] *erectus* or the Neanderthal man {*Homo neanderthalensis* or *Homo sapiens neanderthalensis*} or the Hiedelburg Man {*Homo heidelbergensis*}. These ancient, apelike humans, these could not be all that preceded the rise of Egypt, the glory of China, the

magnificence of India and the splendor of the Greek or Roman culture. It is just not conceivable.

So, we have to have something. And these incentives have to come to us from some disciplined cause or source. Myriads of ancient mythologies attempt to explain this by stating that there were in the Palmyras in ancient times inferior races of beings. And in religion, we find them everywhere. We find them in Ireland. We find them in Scotland. We find records of them in France and England. Everywhere we search as in the case of the Sagas and the Eddas, in the case of the ancient Arabian records, the Egyptian legends, always we have a people that arose from previous contact with culture. The only difference between this viewpoint and that of the Atlantic research student is the effort to determine the state and stature of these previous teachers.

{Ignatius Loyola} Donnelly was one of the first to present the possibility that these ancient teachers were the highly developed people of previous races. He opposes to this the presumption that these were angelic beings, creatures of a superior order of life.

Side B [55:11] [Delivered July 2, 1958]

The mystical groups take it for granted that there were in the earth and in the ancient times, superior orders of beings that were not human; that were the teachers of mankind. We cannot say that this is not so. We don't want to say that. But we do say that it is conceivable, that these so-called records of superior orders of beings, could definitely refer to a culture then existing. Because had these beings actually been superior, we probably would not have been in the presence of legends exactly like those that we have. If it was true, that these beings that taught men were divine in the theological sense that they were gods or angels or archangels, that they did actually represent a superhuman communication by revelation.

Then it is extraordinary indeed that all of these early records should be so conflicting concerning the essential integrity of these beings. We do not have at the beginning any more than in this case of Plato's story, beings that are truly divine. We have beings in whose nature we find the elements of our common concept of a pagan theo-genical hypothesis. Namely, we remember Zeus, divine. We find him taking a form of a bull and abducting Europa. We find this same Zeus in constant argument with his wife, who was extremely jealous of him because he was by nature of a philandering intention. This does not sound as though these old gods were divine in the strictest sense of the word. Now, we go to other nations and they are rather remain a polyglot lot. The gods of India, made mistakes. The gods of China were very autocratic. They combined great gifts with strange and inconsistent

attitudes. Most of the deities, for example of the prehistoric world, that we can take the nordic Odin, for a good example, were unable to force even the consequences of their own actions. They set things in motion and then they were dissatisfied. The gods of the ancient Olympian pantheon created man. Didn't like him. Wiped him out. They seem to have had combinations of factors. Among these same gods there rose one, a great hero. A truly noble, semi-divine being. Prometheus.

Prometheus took the fire of heaven in a hollow reed and knowing that the gods were resolved to destroy mankind, he brought the fire of immortality to man so that the gods could no longer destroy their creation. The gods turned upon him in righteous rage. Chained him to the peak of Mount Caucasus. Placed a vulture over him to devour his liver. And left him in agony for ages. Peculiar. Something not totally divine about the whole subject. There is only one answer that appears to meet all the problems. And that is, that these myths have some ground in a reality.

That man, perhaps perfectly willing to accept all the attitudes and characteristics of these deities as sacred because they were, beyond his comprehension. Still man maintained a certain record of things heard in the scene. This record drifted into myth and fable. But still the record seems to show, the survival of a strong humanity in the symbolism of these creating deities. That these ancient pantheons could well have represented great colonizing powers. And if you ask the man of Tunisia, or the man of Libya, or the man of Algiers, today, what he thinks of the nations that colonized in his areas. He is apt to give some rather mixed accounts also. There seems to be some doubt, for example, how popular the French are in North Africa at the moment. There is considerable doubt as to how popular the British were in India for a long time.

Now, the intelligent Indian is perfectly willing to admit, that he has learned a great deal from the people he didn't like. And if ten thousand years from now this whole episode is mythologized, as could occur, even our best tape recordings won't last that long. It's quite conceivable that reports concerning the ancient masters of races will be as interesting, confused and inconsistent as those of theologies out of the past which we hear of today. What one though, was a considerable student of religious matters, pointed out something which was also picked up and mentioned by Sigmund Freud in one of his books. Namely, that in religious tradition in Europe particularly and in the Near East, there has always been two traditions. We find this in the ancient Semitic faith where we have the two faiths: The followers of one deity which is called the J group following the deity we now call Jehovah and the other called the E group, following the collective deity now called Elohim. Both terms apply clearly in the Bible. It is quite possible however that although the names have since then confused, the two distinct systems of religion were originally involved. For I think so.

Others have also discovered a very important thing. That from the earliest religious records that we know, two religious systems have been in conflict. One is essentially monotheism. And every religion has at its root the worship of one invisible god. The other is polytheism or pantheism, the veneration for secondary deities. These secondary deities, in many instances, gradually obscured the primary divinity. But wherever we have the Greeks worshiping their Olympian pantheon we also had them worshiping a secret and hidden god unnamed. Superior to anything in that pantheon. And the answer might well be that originally, man had a concept of an essential religion. And that this religion continued. That upon it came the engraving of the hero-lines and the mythological-lines due to semi-historical records. But by degrees, the ancient teachers, the colonizers, the master race at that time, became confused with deity. But the confusion was never complete. Always the concept of the One, Unchanging and Eternal Deity, remained.

In the Scandinavian rites we have Odin. The most powerful of the hero gods. But behind him is another deity, unnamed. Only known as Our Father. All Father. The Great One. The One in Whom even Odin's power was as nothing. This All Father, the One Behind, disappears almost completely in the great age of legendary. But, it is still there.

So, it is quite possible that what we term our colonizing continent, gradually came to be confused with gods. That the mysterious heavenly world became identified or identical with the golden city of Atlantis. This was the City of the Golden Gate, the City Four-square, this was the wonderful Heavenly City. Perpetuated and remembered in most myths. But it was not, necessarily the Divine City because ancient peoples, certainly Plato, was well aware, that the Olympian gods were not the creators of the universe. He tells us so. [10:00] He showed why it is mathematically impossible that they should be. He places them, therefore, on a lower level, giving them creativity over certain departments of life, but not the supreme department.

The identification of the gods with stars, and the gradual development of the concept that these stars represented our arts and sciences; systems of culture. And later, the seven parts of the soul and finally the sensory perceptions of man. All of these ties seem to point out that we are dealing with more than one level of ancient tradition.¹⁰

So, we have in religious tradition as we know it, not only a universal account of a deluge but also the fact that this deluge swept away not only a mortal world but an order of gods. In the Nordic mysteries for example, the destruction of the *Götterdämmerung*, the twilight of the gods, was not a destruction of the world, but

¹⁰ {R.H.—Plato mentions in one of his dialogues and stars are former human beings. *The Secret Doctrine* teaches the same as well. All great beings must pass through the human condition.}

of the gods. And it is inconceivable that this strange, sad, melancholy story of divine beings who were not divine, of gods who were selfish and tyrannical, of deities who brought down upon themselves a common ruin. The selfishness of the Teutonic Wotan {Votan, or Wodan} when he makes and breaks his pledge to the Nibelungen. His effort to steal the Ring from Fafna {or Fáfnir, unclear} and all of these subterfuges involved in this story leading finally to the destruction of the gods. If they were truly gods, they could not be destroyed. This destruction therefore obviously relates, if it has historical foundation, and most legends do, for mythology is the history of prehistoric times. These relate to a people regarded as sacred, the herald to be divine, but never the less subject to evil. Subject to death and subject to the ultimate disillusion of their civilization. The moment we began to think in these terms we begin to put together pieces that will be of considerable value to us.

We know also, that if the Atlantic pattern gained control of European thinking that there should be old vestiges, old remains that would tell us something about it. We found evidence supporting this concept in Andalusia, and in certain areas of Spain. Also we know that on rare occasions there are tides on the western coast of Spain. These tides are most extraordinary. They occur only at rare intervals, but some conditions it is possible to walk dry shod as far as 7 miles out from the normal shoreline. Very rare tides of this kind. These were the types of tides which in the Mediterranean area resulted finally, as they said, in Aristotle committing suicide because he could not explain them. In any event, searches for Atlantean vestiges have gone out at these low tides to look for sooth if the sea had concealed anything. Six, seven, eight miles off the coast of Spain human artifacts of a high order have been found. These artifacts are totally different from anything relating to the historical background of Spanish archaeology. They represent symbols, figures, designs mostly in bronze and ancient metals. And it is now estimated therefore that these bronze remains must be as old if not older than what we call the Cro-magnon today. Yet we have no record that he worked in bronze. It would be incredible to us that he did. In the Sahara desert there have been dug up examples of tempered bronze. Tempered so successfully, that a real cutting edge could be achieved. A strong edge, an useful edge. Yet, the tempering of copper has only been discovered in comparatively recent times. The ancient evidences of these arts and sciences, relics of them, would correspond somewhat with Plato's accounts and with those of early writers. For, it has been assumed for a long time, that the Atlantans did master the use of bronze. And in that in some way, the tipping of the Bronze Age, as it was called, into the age of iron had symbolic bearing upon the destruction of their continent.

All of these relics however, are not really as interesting to us as for example we know from ancient mythology that among the kings of Atlantis there was one

who ruled a state on the extreme eastern end of the continent and in the old mythological records he is called Gades {spelling?} and he was one of the members of the family of Atlas. Gades is remaining to us. We know who Gades is now or what Gades is. It is the city of Cádiz, in Spain, named for him. He was an Atlantean King. How did the Spanish city come to pick up this legend? Why do we also find in the area around this city extraordinary examples of volcanic upheaval? And evidences of ancient culture far earlier than anything to be discovered in more distant parts of the same country? Bit by bit these things have to be fitted together.

But all the fitting tells us one thing. That somewhere in a background there were many myths, many legends, which have resulted in the naming of ancient areas and that this naming of ancient areas seems to show a broad knowledge of something. Some years ago a man named Preston in his work, the great pyramid. A book on the great pyramid. *New Light on the Great Pyramid*. I guess his name was {Albert} Parsons not Preston. {The correct title is: *New Light from the Great Pyramid*¹¹} but in any event he brings into his book something that is quite intriguing. He shows a map of the world, the astronomical map, laid on the terrestrial map. He makes his contact by tying the celestial constellation of the Nile with the terrestrial Nile. Assuming that at some remote period, the heavenly map and the earthly map coincided. Following an ancient belief that there is, as they say, a flower in the field for every star in the sky, but more particularly these great land areas. If you fit the celestial map over the terrestrial map as the Chinese did in their famous bronze Telesphere, on the wall of the observatory in Peking in which was taken to Berlin after the Boxer Rebellion but later returned, you find that the heavens placed on the earth give us some very interesting things, in a line of correspondences. If we do that, the constellation of the Great Bear falls over Russia. Why? No one knows. The constellation of the eagle falls over the United States. The great constellation Serpens falls over Central America, where the worship of the serpent has been noted for ages. All parts of this celestial correspondence map seems to indicate that the creators of the star groups had some kind of a knowledge of geography. That they were not unaware that there were land areas and at some prehistoric time these land areas had been reached or charted. How, we do not know. We know also that Plutarch in his voyages describes a Greek expedition. The description, the detail of this navigation was analyzed mathematically in terms of the sailing of boats, the modern analysis was made within the last 50 years. To try to find out from the detailed description left by the ancient Greek navigators where they had gotten to, allowing for their own measurements of how many

¹¹ {R.H.—Albert Ross Parsons, *New Light From the Great Pyramid*. The astronomico-geographical system of the ancients recovered and applied to the elucidation of history, ceremony, symbolism, and religion, with an exposition of the evolution from the prehistoric, objective, scientific religion of Adam Kadmon, the macrocosm, of the historic, subjective, spiritual religion of Christ Jesus, the microcosm (New York: Metaphysical Pub. Co., 1893).}

equivalence to our miles, they sail in one direction then so many days in another direction, following exactly as far as is possible not only their course but at the end what they found. It would seem that these Greek navigators at a very ancient time navigated as far as the Saint Lawrence river. And went up that river perhaps as far as a boat could go. And then also traveled down the coast of America. [20:23] we have no authentic records of this except this record which was then held to be purely mythological. But, taking the charts and measuring the journey it seems that they reached that area. Now, we have no way of knowing what others have done. The whole idea that this half of the world was unknown depends entirely upon our own concept.

Now, what kind of a people must we assume these Atlanteans to have been? Here, we go into a whole group of possible explanations. From the standpoint of the diffusion of peoples and the remnants that today seem to bear witness to this ancient motion we are apparently in the presence of a Mongolian people, what we would term something between the Egyptian and the American red Indian, the Mongolians of China and Siberia. He seems to belong to this group of people. Therefore it would be interesting to discover if possible where Mongolian blood can be found in Europe. Of course we know approximately where to look for it. But this is a comparatively late mixture. We know that the hosts of Genghis Khan brought Mongolian blood to the back door of Europe, certainly as far as the Slavic countries and that he and his descendants during the 12th and 13th centuries scattered Mongolian blood throughout eastern Europe. But we also have a lot of other things to think about. Namely, the evidence that increases constantly, that in the remote background practically every European stock has Mongolian blood. We don't like to go into it too much in detail but there is evidence of Mongolian blood in Ireland. In the snowfall 100% German Aryan, he is loaded with it. He is even quite abundant in the Latin peoples. It is present in Spain and it is quite evident that it co-mixes in north Africa, producing a whole series of mixtures. Of course it is all through Asia so that Mongolian blood is to be found on both sides of the western hemisphere. And of course, your American Indian also is a strong Mongolia, a point that has never been questioned.

This diffusion therefore of ancient peoples and the fact that these strains are consistently being submerged in most European countries and that these strains go back much further than we generally believe. In fact it is believed rather historically that the historical man who know as Oden in Scandinavia, came from Scythia and that he came as an Asiatic to Scandinavia. The Greeks claim that their Orpheus was an Asiatic. And the Egyptians say that their Osiris came originally from India. So all these things go back and as we go back behind the rise of the great Anglo-Saxon-Teuton complex of peoples we find underneath holding them up, this mysterious

Mongolian Atlas who holds modern humanity on his shoulders. More research is necessary in this field, but the belief in general has long been that what we call our Atlantean was perhaps mirrored through the Mongol than any other type that we know today.¹² That therefore the possibility of his disappearing as a great unit of culture in the Atlantic Ocean era or the Atlantic region may well have released minority groups as the Kelts and the Anglo Saxons and the Aryan Semites, from what previously had been subservience.¹³ But it was the loss of these massive powers that gave it tremendous incentive to the rise of European cultures from which we also we have no reasonable explanation. We simply do not know.

The druids had two colleges in France. These colleges, one of which was the great school of Bibrachthus, taught so much of learning that it was to the amazement of Ceasar. The Romans have nothing comparing to the great universities of the druids. These universities, however, have vanished from all memory apparently. They disappeared but what they taught came from very ancient sources. And we know that such doctrines as rebirth and evolution were known to the druids. In fact they borrowed money in one life and gave a receipt promising to pay it back in the next, which indicates a very high degree of faith particularly on the part of the individual who accepted the note. Today we trace most of these beliefs to Asia.

Now, we have another problem. That's a rather pretty and subtle one. Assuming that Asia tamed a comparatively high cultural level, at an early period. And your Indian records might assume it. We must then explain our Aleutian, as our Aleutian migrations and our Bering Sea migrations. What time according to the conservative men of the field did this migration from Asia take place with what was to populate the western hemisphere with its traditional Redman? We have to look carefully. This migration must have occurred before Asia attained a cultural platform which we associate with its classical era. Had it attained its classical definition it would have brought this information with it and would not have left the

¹² {R.H.—Among the types of seven sub-races of the Atlantean root-race, over the 4-5 millions of years in duration of the Atlantean, consulting, *The Story of Atlantis*. W. Scott-Elliot. With Six Maps. London, The Theosophical Publishing House London Ltd., 1896, p. 32: “[The Mongols] seems to be the only one that had absolutely no touch with the mother-continent. Having its origin on the plains of Tartary (marked No. 7 on the second map) at about latitude 63° North and longitude 140° East [Sakha], it was directly developed from descendants of the Turanian race, which it gradually supplanted over the greater part of Asia. This sub-race multiplied exceedingly, and even at the present day a majority of the earth’s inhabitants technically belong to it, though many of its divisions are so deeply coloured with the blood of earlier races as to be scarcely distinguishable from them.” Thus, Mr. Hall’s observations may well be correct.}

¹³ {R.H.—At this point, I can only say Mr. Hall is mixing Atlantean sub-race types with Aryan sub-race types in one vat. It would be time consuming to correct him here but the Celts or Kelts are of the Aryan root-race, not the Atlantean, even if it is a fact that Mongol blood mixed with them. Both the North American Indian and the Mongolian are of Atlantean root race stock. If we do not keep track of all this, it will be impossible, from an anthropological standpoint to understand much of the outflow of humanity. Thus, the sub-races are separate within a race but having been combined from the root stock of that race. Further, the new race is built from the genetics, the blood of a specific sub-race from the previous root race. For example, the Aryan fifth race was built from the root stock of the fifth sub-race of the previous race, the Atlantean. In the future, the Sixth Race will be built from the sixth sub-race of the present Aryan race, and the seventh race will be built from the seventh sub-race of the previous or sixth race.}

entire North American hemisphere as far as the Mexican border without a calendar. It couldn't have happened. These things would have come along. Also many doctrines would have advanced much more completely, and we would not have had a great culture like Asia producing a nomadic culture like our North American Indians. Therefore, our American Indian possesses the ? of Asiatic shamanism. But, he does not possess it in a highly developed form. Therefore he has to have brought it, the primitive part with him, and had to have left the homeland before the more highly advanced part was known to his own people. Then, cut off theoretically, he could've been forced to grow slowly, achieving over a period of perhaps several thousand years the final culture which he attained in the greater Iroquois League. If the Iroquois League lasted for 50 years longer Europe could not have conquered America.

This situation points out something else. Down further along our shores in the Mexican Toltec Aztec Maya conflicts, we have an entirely different peoples, structurally and racially. Here we have a people with a great culture. A culture that confounded Montezuma and left the early Jesuits who accompanied him speechless and caused them finally to form their own calendar from out of Mexico. Here was a people who did not wander across the Bering Straits or the Aleutian island chain. These people came with an achievement. Had they migrated they would have left their records from Alaska to Mexico, but they did not. Migration could not have been rapid enough in those days for them to not have left long enduring records the entire length of our coast. They didn't. They say themselves they didn't come from there. They say that they came from an entirely different area. They came from the east. If they came from the east they did not come from any nation that we know of in historic time. And yet we have every reason from their calendar to assume that they arose in ancient time from a very highly civilized group. [30:05] They were not Egyptians. They were not Phoenicians. They were not Assyrians, Chaldeans, or Babylonians. Certainly they were not Irishman. They came from an entirely different cultural stream. This great central American civilization arrived in this continent, building cities.¹⁴ Raising temples. Creating buildings 2,000 feet long. Pyramids with such perfect drainage that if you spill a glass of water at the top it will go directly to the bottom. Orienting them as perfectly as the great pyramid. Yet, they were not Egyptian. They were something else. They had a homeland. And a homeland which was rich in arts, rich in cultures. They came from the east. From

¹⁴ {R.H.—The esoteric maps indicate, as well as *The Secret Doctrine*, Mr. Hall is describing the third sub-race of the Atlantean root-race, known as the Toltec, which was the predecessor of the later, more recent Toltec people, as noted on the Atlantean No. 1 map, bold number 3 (some but not all versions or printings show this number): p. 29 *The Story of Atlantis*. W. Scott-Elliot “. . . It lay near the west coast of Atlantis [at the United States region of Mississippi, Alabama] about latitude 30° North, and the whole of the surrounding country, embracing the bulk of the west coast of the continent, . . .” It thus can be determined, there have been multiple cradles of civilization, each with its own characteristics but fundamentally based on a previous cradle as its building block.}

great cities. Go back and figure the time when they came from, from there. Allow for the conservative concept of modern archaeologists. Once it is evident they did not come from Europe since the Roman empire or someone would have remembered them. Someone would have noted it. No people strong enough to have produced the great empire of Mayapan could have detached itself from the Italy of the Medicis or the Rome of the Caesars and not have been remembered. We might say that they could have come from some other area such as Gaul. But at that time these people were dressed in the skins of animals. They were not your Maya empire. They could not have come in the days between the arrival of the Roman kingdoms, 600 BC. They did not come from Greece, there is nothing remotely Grecian about them. They speak no language that is known in the old world. They use no alphabet from Europe, yet they came from the east. Where? They tell us distinctly that they did come from the east. There is no other explanation for them, there is no trace of them coming down in our western Americas. They certainly didn't come from Patagonia. There is nothing that tells us they could have come directly from Asia. They tell us themselves that they came from the east. Their great hero god, later, to follow the pattern, came from the east. From the land of the seven colors. Later when Cortez came from the east they declared him to be their god returned because he had followed the same route as their ancient peoples.

These things tell us that this people arose somewhere this side of Europe and the far side of Mexico. They didn't come from the Azores, they were not the people of Madera and they certainly were not the ancient inhabitants of the West Indies. Where did they come from? Seemingly we have no record. Within a historic time they did not come from Africa. They had none of the bloodstream. How did they get where they got? There seems to be one place that is made out of this. That some cultural center existed that could produce a people that could build a city like Chichen Itza in which the public buildings, some of them are 5 miles apart. It is estimated that the city of Chichen Itza, if laid out architecturally and completed according to the existing remains, would have been large enough to house 3 million people. Where did they come from? They tell us, but we have to deny it because we can't find the land that they spoke of, even though they tell us it sank. But if we can imagine from their calendars that they did move in, they moved here already rich. They moved in upon a previous people, aboriginal. And we have the same situation here that we had in other parts of the world. Two areas of culture, one built up on the other like the Aryas of India moving down into the Dravidian culture of the Indo-Gangetic plain. These things move. And they move from the east to the west, through some region, some area, unknown. That these people could have navigated a distance is true. But a whole civilization moved entirely from the Atlantic is

unlikely. The lands of much must once have been there.¹⁵ [35:09] Now, the strange glory of the great western culture, the cities which they built, have in some way fired the imagination of many thinkers. To assume that this whole mode of architecture, this whole psychology of life was a shadow of the dying remnant of the Atlantean. That another remnant of this moving in the opposite direction and striking the Mediterranean culture resulted in Egypt,¹⁶ but that these two forks had already separated. Therefore in certain things there is a common heritage. In other things however there is no heritage. Both use glyphs, but the glyphs cannot be completely deciphered in terms of each other. There are reminiscences but there are differences. It is quite possible that the western culture, the magnificent city of Mexico as described by Cortés,¹⁷ the city was a fairyland of beauty. And yet a city in which a strange war-likeness, human sacrifice and all these things abounded, could well have been the remnant of this decadent Atlantean culture which was wiped out for its cruelties. We do not know but the dream moves in that direction. The thinking seems to tell us that there was the central core there.

If this existed, as by reasonable hypothesis, then we know that the people who reached the western hemisphere sometime perhaps between the beginning of the Christian era and 1,000 years before that. But that period in there, that these people reached this Western Hemisphere from the remnants and vestiges of something. And there are reports and records to be found that would indicate that parts of the Antilles as we call it, parts of the area around the west Indian group, the parts were submerged fairly recently. There is indication that in the area which we call the Sargasso Sea at the present time, the graveyard of ships. But there were large areas which were not submerged until well within the period of history. That these submergences may have been as late 1,000 to 2,000 years before the beginning of the Christian era. It is possible that these formed parts of land bridges that carry these people from some unknown homeland of still earlier vintage.

Here again, then, if we posit our Atlantean, as we find him in Plato, assuming him to have existed some 12,000 years before the beginning of the Christian era.¹⁸ And in this day the coming to the conclusion of his culture, what is behind him? We must assume that behind him was a long history. And this is also implied but not analyzed by Plato. These people had to rise, they had to come to authority and

¹⁵ {R.H.—The ancient Atlantean map “Atlantis at its Prime” map, which is “No. 1. The World about One Million Years ago, during many previous ages, and up to the Catastrophe of about 80,000 Years ago” indicates this.}

¹⁶ {R.H.—The culture of Egypt started with the building of the Pyramids at Gizeh, 80,000, in anticipation for a great Atlantean flood 79,000 b.c. The date of which was known to the Master builders of the Pyramids.}

¹⁷ {R.H.—Spanish conquistador Hernán Cortés (c. 1485-1547)}

¹⁸ {R.H.—I have determined the sinking of Poseidonis to be exact, having within 24 hours, that destruction initiated on the day of 9,564 B.C.}

power. Again they had to be taught by gods and heroes of a still more ancient time. What we have probably not recognized and have never given serious consideration to, is that man has been on this earth much longer than even the most optimistic anthropologist believes. That there have been many cultures. But that the natures of these cultures were such that for some of them at least surviving artifacts might be comparatively rare.

We have reasons to assume, for example, if we can believe our studies of anatomy and physiology, that primitive man may have lived here as a comparatively rational being without leaving architectural remains. That is something we have never taken into consideration at all. Mainly, that what we call our stream of culture, which has largely been a stream marked by monuments. Wherever we have gone we have left a monument, whether it was the pyramid or Stonehenge. Wherever we have gone we have also left carved bones, inscribed rocks, human remains in some cultural form. This represents however a direction of energy. It is quite possible that man could have existed, as the legends tell us, at a time when these things were not necessary. That he could have had an entirely different orientation. And that this orientation was lost to him, by what is called symbolically, the Fall. That this Fall may also have historical meaning. That it represents, not necessarily the punishment of a crime, but a reorganization of man's powers. [40:08] Possibly, going back and this may have psychologically of great importance in the course of time to the beginning at which, apparently, the human being together with most other creatures of nature was hermaphrodite. That it was not entailed the division of the sexes. That the intellectual polarization of man began to force him into an objective condition. This is indicated by most of the scriptural writings of the world. That therefore, there came a time when man became a peculiarly complete creature. And being complete, did not suffer from the psychosis which we call the "me" for civilization. Had an entirely different way of fulfilling the consciousness instincts of his own nature. Particularly if we wish to assume, as The Tibetan¹⁹ does, that at a remote time, he possessed an internal organ of orientation, by means of which he had the power of direct knowing. And that this power of direct knowing lies at the root giving or bestowing the primordial impulse, by means of which all motion of knowledge, as we know it, had its origin.

If this being possessed knowing, as Buddha points out, he would not have done, in that state, what man does now. In the first place, our entire motion has been toward knowledge and toward security. Survival and wisdom have been the supreme quest of man since the dawn of the motions of civilization as we know them. Had man at some ancient time possessed wisdom and known security, beyond

¹⁹ {R.H.—This is the first evidence I have heard that Manly P. Hall read Master D.K., The Tibetan or Author of the Alice Bailey books, which covered a 30 year period. The books were released in print from 1922 through 1960. Alice Bailey also authored her own works, with probably, some insights from Master D.K.}

any question of doubt he would have been and remained static in that state. Something had to happen. Something had to unbalance man's internal psychic faculty equilibrium, making it suddenly necessary for him to follow the admonition of genesis. To go forth, and to earn his bread with the sweat of his brow. Something had to drive him out of the paradisiacal region which was perhaps, his primordial home. Is quite possible, therefore, that man, different of appearance, different of structure, different of texture, but still the seed from which modern man was to come. At some remote time, possessed a total internal awareness. And that this total internal awareness has retired to become his unconscious. And that what we call the evolution or growth today is this internal awareness breaking through, slowly. As a result of the gradual retirement, refinement of certain organs, certain structures which for thousands of years have inhibited the expression of this internal totality. Plato intimates as much and so does Hesiod in his *Theogony*.

These possible explanations might also explain how and why the Atlantean mystery was possible in Atlantis. How at a remote time, a culture, which according to Plato once lived at peace and according to law, suddenly became lawless. As a result of its lawlessness, certain things happened. Cain. The fratricide. After he had slain his brother, went forth and became the builder of cities. This has never been exactly understood. It could well be, that it was the destruction of certain psychic content or the suppression of it which suddenly sent man desperately into the course he now knows. The course of left behind him, seven thousand years of historical empires, rising, falling, disappearing. And with all of this, man remaining essentially insecure.

Had it been possible to assume this, we might then postulate that the Atlantis of Plato and the Atlantis of the demigods of mythology, the Atlantis with its huge monolithic monumental remains scattered about the earth, that this Atlantis was the product of itself of a very long period of conditioning. That by degrees, as Plato says, here war was first discovered. Here man first disobeyed. But gradually in the course of the primordial development of a kind of specialized life on this planet, man passed out of instinctive control such as that was possessed by animals, but probably a higher and more intuitive form of it. And passed into this state in which he had to depend upon submerged intuition. And this submerged intuition became instinct. And he began to seek around him for the things that were really within him. And once he started this we can understand why civilization galloped on its way like some mysterious symbolic centaur: With the head and shoulders of a man and the body of a horse.

This civilization, therefore, represents a special condition arising making possible, the gradual accumulation of artifacts. Prior to this, there may have been a being that needed no artifacts. As surely as they existed upon the earth in those days, countless creatures in addition to those whose fossilized remains are known to

us. Only a certain type of creatures could be a fossil. These did but there were other forms that did not. The nature of man was not known of any of this vast background. And we do not seem to be catching up to him very rapidly.

Thus, out of a long, dim background the rise of an Atlantean culture can be hypothesized. We can see it emerging until it finally reaches a tremendous achievement. Now, the destruction of Atlantis may or may not be regarded as a moral incident. It is quite conceivable that this destruction went on over an incredible period of time.²⁰ That perhaps at times the continent increased in size. And at other times it decreased. A considerable piece of the cloak of cheer disappeared in our own lifetimes, leaving a couple inches of newspaper and that was all. We have no interest in these minor changes. Unless we happen to live in them. But, changes are continuously happening. Our eastern seaboard is changing constantly with the tendency to slowly submerge. It will not happen in our time or in our descendant's time. But when we look back on this continent a hundred thousand years from now, it probably will not have the present shape. It is assumed as possible from existing conditions that a hundred thousand years from now, our pacific coast will be inland. Here is an opportunity to form a subdivision.

But all these changes are forever happening. They happened in Atlantis. The continent was constantly differing in the formation and distribution of its eratmus [atlas?], but slowly out of it there appears to have come a pattern, of seven, some say ten islands. And that these islands, including a comparatively large region, Poseidonis, remained for a long time perhaps suffering from problems not dissimilar to the Japanese islands, where population problems are acute. And where the peoples have attempted to escape from the mainland and colonization of Manchuria and helped to precipitate a very difficult political situation. What happened in the East Indies? Who cares about Java unless you happen to be a Javanese, and yet at the moment Java is the most densely populated area on the face of the earth averaging 700 persons to the square mile for the entire island. What are we going to do to these people? They are increasing constantly. And there are great problems of that kind which we know nothing about, long ago. The migrations of these peoples over great periods of time and finally, the destruction of the great capital center, which was still a hey-land of all these peoples.

Imagine Atlantis spreading out and casting about an empire, ruled over as was the British empire by a small group of Aryans. This Aryan kingdom, this center, by its gradual destruction and its ultimate sudden annihilation, if we sit down and study it, analyze the possibility of migrations [50:00] from Atlantis, perhaps covering a hundred thousand years or a million years. Moving into various other areas,

²⁰ {R.H.—The occult maps indicate this was so. And, in the same way, so were the various continents of Lemuria, extending over millions of years. However, upon observation, the Aryan root race seems to be more settled.}

meeting ultimately with further later migrations of varying peoples, mingling with primitive or pre-Atlantean groups existing. Here we have a tremendously complicated history. A history that could touch a thousand nations in a thousand different ways. Meaning one thing to one people and one to another. Some of these groups like the American Indians might have migrated from their homeland before the rise of Atlantean culture, so that little but myth, legend and bloodstream remained. Others may have been unable to last, in the first and last meeting they have slain each other because they could no longer recognized any kinship. It is all a very confusing and fantastic situation. And now arises a little isolated community like the Basks, between France in Spain. People without history, with an unknown language. With a completely and totally isolated culture, surviving. Other groups of a similar nature are to be found in other places. As in the Nilgiri Hills of India. Here we have also records on our Latin American cults, particularly the northern parts of South America, of blond, blue-eyed Indians who flourished there three or four thousand years ago. Who were they? Examination of their skulls remains most discomforting. Their brain capacity was equal to ours. Where did they come from? No one knows.

We have to place behind our present anthropological concept, some proven pattern of human motion in a dark period before history. We cannot have nothing back there but the missing link. We cannot have nothing there but a hairy human anthropoid. Giving birth out of his own wisdom to Greek philosophers. There has to be something. And this something has to be a bridge that is strong, long, old and important.

It has to show thousands of years of traditional culture within itself. Even if the Atlantic theory or Atlantis theory of Plato does only one thing for us. That thing, it seems to me, may ultimately be more than sustained, although we speak only from reason and not from fact. Namely, that we have got to be prepared to discover ancient cultures. Prehistoric cultures that can explain our present achievements. We also perhaps learn from them the key to the riddle of our own, and we will discover, perchance, how it happened that we took the course that has led us into this strange and difficult procedure. We may also discover where certain basic errors crept in where you follow false motions and in so doing have built false foundations. By so doing, by studying, by analyzing and observing we might even be able to restore, ultimately, the primitive purpose of man which is now lost to us.

Where here is for the primitive man with a purpose and nowhere to attain it. And here is the modern man with every means of attainment at his disposal and no purpose. These tremendous intervals, these inconsistencies must be reconciled. And to do it, we must have a new concept of the human race. And that the Atlantis theory opens to us the possibilities of this new concept, even though the stories we now have, may be many of them incorrect. If they reveal a line of

thought that may unfold for us the origin of our species and leave us free from this terrible belief that a few thousand years ago we were untutored savages hunting for fire. And recognize that the man that we know on earth today is the product of vast periods of growth, unfoldment and that nature has concentrated this effort for a reason. And in order to attain this reason we must not be like the lemmings who simply swim out into the sea and drown. Because they always have. Man makes mistakes because he always has. This he cannot afford to do. I am making a mistake now it is two minutes past time but I always have made the mistake, so if you will excuse me . . . [Unable to make out the final words because of the audience's laughter.]

